THE CAUSES AND REMEDY OF THE DISTEMPERS OF THE TIMES.

In Certain

DISCOURSES

Of

Obedience *and* Disobedience

Mark the Perfect man, and behold the Upright, for the end of that man is peace, Psal. 37. 37.

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THE PREFACE.

IN *this diſſatisfied* Age *not to be concerned in the throng of* complaints *were certainly very much different from the* Mode. *Which eſteemed inconvenience many ſhun with an over-haſty pawn of their credits, taking up on truſt any thing, which the* Vender of Novelties *packeth on them. Whereas we may juſtly imagine the quieteſt dayes to be the moſt bleſſed, we ſtill ſee it to be the conſtant humour of men to tire out Life in purſuit of thoſe things, which are onely matter of diſturbance, and by undervaluing careleſſneſs to condemn* the things, which belong to their peace. *And if any man judgeing this courſe prejudicial to them, who take it, ſhould with moſt inducing Arguments manifeſt their abuſe, he is commonly thought to be civily treated, if onely ſcorned* as a good natur'd Fop, *he be ſuffered to retire without farther injuries. Which ſort of Rudeneſs and Injuſtice hath indeed much of*

the Hectoring Bravado, *though little of* generous ſobriety, *which contrarywiſe with a dignifying condeſcention embraceth the man, whoſe well-meaning counſels intend the welfare of thoſe, to whom they are directed. Some few indeed there are, whoſe reſolute folly abominateth change, yet will patiently and honourably receive thoſe, whoſe becalming Virtues and perſwaſions urge a compliance with men of the fineſt temper. For although they make their reaſon ſubordinate to their will, and in all things yeild to the guidance of fancy, yet they will permit* Reaſon *as a favoured Slave to ſpeak in the behalf of its friends, and for its ſake give them a protection from inſolence. Now where outrages on the one hand, and contempt on the other are only mitigated by the inconſiderable kindneſſes of a few courtly non Obſervers, time ſpent in endeavours of reducing extravagant tongues into the due order preſcribed by diſcretion may be thought as much abuſed by unreaſonable reproof as unwarrantable clamours. For who will think him ſpeaking ſeaſonably, who ſpeaketh to no purpoſe, and moſt men will conclude that ſpoken to no purpoſe, which is not entertained. But when we conſider duty obliging us to a valiant reſiſtance of impietie growing potent, we may*

alſo remember that reaſonable perſwaſions may draw many out of the danger of the over flowing torrent, and confirm them in the obſervation of what is neceſſary for their ſafety. Where we have little hope of winning ground, we may well think it meet to defend what we have in poſſeſſion. And although hard hap hath fruſtrated many noble attempts of regaining diverſe, who have revolted; yet we may not deſiſt through opinion, that affections once alienated from the truth are afterward neither malleable nor melting. Continued diligence may find ſome, who, being ſurprized through weakneſs, would gladly kiſs that hand, which ſhall be ſtretched forth for their reſcue, and devoutly thank that pitying Providence, *which vouchſafed them the mercy of a Deliverer. And if we hereto adde that men of the moſt unbridled paſſions accounting reſtraint their debaſement, are ſometimes by their own ſtumblings caſt down, and that the wildeſt Beaſts have been taken in a toyl, we may not let ſink our hopes of retracting ſome of thoſe, whoſe ſeemingly invincible obſtinacy laboureth to depreſs them. And of others, whoſe rejecting what we bring towards a conviction is not out of malice and contempt, we*

have undoubtedly leſs cauſe to deſpair. For the Fort *is more than half won, where the Defendants think not the Aſſailants injurious; and who can ſuſpect but that reaſon muſt grow ſtronger by time, when it hath a faint or no oppoſition.*

BUT whatſoever may be the probability of ſucceſs, the publique clamours and deplorable diſtractions demand each mans aſſiſtance towards the prevention of the threatned ruine, which is indeed juſtly to be feared, but that more from the Complainers than the miſchiefs complained of. The vulgarly noiſed dangers are certainly leaſt terrible; but the Magicians, *who firſt raiſed theſe* buſie Spirits, *are the moſt dreaded evils, whoſe ill acquaintance with the moſt* horrid Authors of miſery, *giveth the greateſt ſuſpitions of a ſubſequent calamity, when their* famed care *is concerned in the diſcovery of any thing, which may be called* formidable. *Nothing is more fatal than the* ſymptomes *they give of a* declining State; *to which, when they pretend to preſcribe* health, *their very* breath *proveth* poyſonous, *and their* tongues, ſet on fire from hell, *purifie all they call corrupt by a* ſanctifying conflagration.

MANY not out of ignorance of their malitious

malitious nature, but for the furtherance of ſome petty deſigns, do promote or at leaſt countenance theſe as Men of rare abilities, *imagining they can at pleaſure ſtifle* the flames *of their* kindling *when ever their intended* miſchief *is ready to break forth. But theſe muſt with a continual vigilance obſerve them, and peradventure may (notwithſtanding their nimble glances and perſeverance in watchfulneſs) have a cheat put upon them; and although they may in the beginning eſpy the evil, yet may by* the ſlie Artiſts in deſtruction *have either* the buckets *removed, or* the water, *wherewith the* fire *ſhould be* quenched, *diverted into contrary channels. So that for want of prevention, the enſuing induſtry may be uſeleſs. And ſurely nothing is more ridiculous then* the application of remedies, *which the* head ſtrong *evil diſdaineth and the too late offers of* help *againſt an* irriſiſtible fury, *eſpecially from thoſe in whoſe power it was either to bind or cut off the* hands, *which firſt laid together* the combuſtible Materials *of which* the prodigious Devourer *was once but the* ſmall *and* deſpiſed off-ſpring. *And if God ſhould permit a ſucceſs to the mercileſs contrivances winked at through confidence of ſuppreſſion at will,* the conni-

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vers) infatuation, *may be foreſeen to turn into* frenzy, *when they find themſelves* over-reached, *and* maſtered *by their* inſtruments; *whoſe puniſhment they muſt acknowledge to be merited by cloathing ſuch wicked and dangerous perſons in the garb of innocence and worth, that good men may be bereaved of caution, while their whatſoever propoſals may be effected. They who can call that ſweet, which is acquired by wicked mens aſſiſtance, have commonly a time to gratifie their ſervants labours by a forced ſubjection to that* Tyranny, *which had its* Original *from their own* degenerous indulgence.

OTHERS of the greateſt noiſe of tender Conſciences *have put on the ſoft reſolutions of believing, that all which beareth that title, hath really what it pretendeth to, as if it were impoſſible for* Satan to transform himſelf into an Angel of light, *or that* inhumane *and* unchriſtian *practices ſhould take their range under the reconciling names of tenderneſs and bowels of compaſſion. Yet* experience *as well as* the moſt bleſſed authority *would otherwiſe inſtruct men of indifferent capacities, if they would have recourſe to either. And it would certainly ſeem very ſtrange did not the commonneſs abate the wonder. Were men as ſcrupulous*

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in worldly tranſactions *as they labour to be thought in matters of* Religion, *the moſt loud crying ſins would not paſs among them for ſpiritual graces, nor crimes of the deepeſt ſtain be admitted without ſelf examination,* How can we do this great wickedneſs and ſin againſt God?

Confugit interdum templi violator ad aras;

And Innocency, *which delighteth in being there proſtrate, is apt to miſtake* the Crafty Hypocrite, *for* the Pious Adorer. *And this being ſo frequent, all, who have care that* Religion *be not brought into contempt by theſe open affronts, which ſhe daily ſuſteineth, will endeavour that theſe* CAINS, *who offer ſacrifices as well as* ABELL, *may have* markes ſet upon them, *that* Simplicity *be not enſnared. The griefs undergone by the infliction of theſe* mens tender mercies, *and our being brought under the wheel by the ſame ſubtleties at this day in uſe may well quicken our diligence; but much more will the conſideration of the ſpiritual captivity of multitudes drawn thereinto by* the impoſtume of Conſcience. *Which is of ſo high a concern,*

that

that (although our manifeſto's come from us almoſt as tartly as our vital drops, yet) the love of our Brethren forbiddeth us to ſpare the thoughts of particular conveniencies, when their ſo imminent danger requireth our aid. But we are not yet in danger that our reſiſtance will be unto blood, (if an abuſed lenity let not miſchief grow paſt the power of contradiction) nor indeed is there other fear than of ſome ill ſented breathings proceeding from theſe (ſurely not pure) ſouls, whoſe pretended inſpirations *are very unſavoury upon each apprehenſion of diſguſt. But if all the mildneſs, which men of the moſt yielding diſpoſitions have ſhewn, could ever have ſweetned them, we might think it ſafeſt to decline the fury of their tongues by courting them into expreſſions ſuiting with our demeanour. Which courſe hath, alas! continually proved ineffectual, and open truth, now by the neceſſity of the times forced from us, cannot ſtir up more bitterneſs than that, wherewith they have alwayes repayed condeſcention and ſilence. This hath in it nothing of* tenderneſs *or* conſcience, *which certainly ſhould be cheriſhed in all, who endeavour to give it due ſatisfaction by appeals to its juſtice and obſervance of its candid directions. And*

as againſt ſuch there is no Law, *ſo neither can they be repreſented as enemies to* the publique weal; *for their* integrity *deſireth the good of all men, and eſpecially doth their* exemplary obedience *labour the confirmation of that* Authority, *to which they are ſubjected. Men truely revereing* conſcience *are not known by impertinent cavils of every thing, which beareth not their new ſtamp, but are ſolicitous of being* void of offence towards God and towards man, *andeavouring the conſervation of* Unity *both in* Church *and* State, *which alone conduceth to the honour of* God *and profit of each other. There are no* tender conſciencies, *but ſuch as fear* God *and his diſpleaſure,* for his ſake ſubmitting to every Ordinance of Man, whether of the King as Supream, or Governours ſet by him *to preſcribe rules for the encreaſe of piety and ſuppreſſion of ſin.*

NOW looking about us and ſeeing with what dangers we are encompaſſed ariſing from other mens machinations and our own miſtakes and diſtractions, a ſeaſonable proviſion againſt theſe we muſt judge neceſſary, could it be obtained. For it ſeemeth herein lieth all the difficulty, where to find the Balm, *that muſt heal our wounds, or that*

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Samaritane, *who will bind them up. He must be a man of incomparable judgement, who shall be able to effect this cure, and restore to all the body that unsoundness and perfection, which the sincerest Members wish for. But the Body is not in so desperate an estate by reason of the deepness of the sores or their near approach to the vitals, as by the several affected members envy to the untainted; and their refusing their own health to to the ruine of the whole. This is a strange kind of sullenness and ill nature, which is by some forreign Spectators pitied, by others cherished; neither of which are observed with that due care, which our desired prosperity requireth. If* Conscience *were obeyed our evils would be soon over; for there is nothing in them, but what* an unfeigned tenderness *doth fully remedy. This we may mention, but cannot give; the distempered Parts must herein do their own work; and after faithful applications of what* Conscience *prescribeth* God *will undoubtedly give the unexpected blessing. But, alas! how fruitless are our perswasions directed to the sense, when there is no respect given to one speaking within, whose* Art *is infallible and* Credit *unquestionable? The* Physitians *skill is as insignificant to them, who will not be whole, as to those, who are blessed with the fullest en-*

enjoyment of health. We have in this mad Age *a Generation of Men, who glory in the loathſome puniſhment of their debaucheries, as the grand-mark of their gentility. They are nothing unlike, who delight in other intemperances ſeeing them alway accompanied with ſhame and miſery, and account the due reproaches thereof diſtinguiſhing honours. Now theſe would have others ſuch as themſelves, that in a general corruption they might have the pre-eminence, who firſt taught their Brethren to be diſſolute, and were* the famous Founders of impiety. *Whereas it were more for their eaſe and reputation by renouncing folly to become temperate and religious, to live quietly and happily under a* well eſtabliſhed Government, *yet they reflect upon the time paſt, and conſidering how their gall hath been ſtill moved by the juſt taxations of irreligion and injuſtice, they judge it better to put themſelves in a poſture of bearing any deſerved burthen, than by an acknowledgement and revocation of errour to wipe off thoſe foul blots, which their ill employment contracted. A true ſorrow ſatisfieth for all injuries, and the pardon it procureth maketh men innocent. Here if the* guilty *take* ſanctuary, *they will be protected from infamy & danger, & their chief joy will proceed from the ſatisfaction they will be*

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able to give themſelves, when their bleſſed change hath baniſhed confounding imaginations, and introduced into their minds a feſtival peace.

BUT the encouragements, of perſiſting in theſe exhortations, being few and ſmall, we muſt ſee whether there be not among our ſelves room large enough for reproofs and admonitions. And peradventure much of the evil we complain of in others may be occaſioned by our ſelves, when being ſtrictly bound to duty we ſtretch the bands and give our ſelves unwarrantable relaxations. There are found among thoſe, who affect the honourable title of Loyalty, *ſome whoſe tongues are too active and hands too ſlow; as if it were more juſtifiable for them then for* the open enemy to do this diſhonour, *or for* a friend and familiar acquaintance to withdraw himſelf *in time of need. I know not what reaſons may be urged for doing that, which ſo much contradicteth their profeſſions; but ſure I am that as there is little affection to duty ſhewn in ſuch demeanor, ſo is it no contrivance of ſafety for the authors or any others. It looketh ſo like to treachery, that every eye cannot diſcern the difference; and although (at leaſt pretenſively) it was not ſo deſigned, yet hath not fail'd*

of

of its ill conſequences. Which they cannot but own to have experienced, if the ſhame of diſhonourable actions would permit an ingenuous confeſſion. And more we are like to ſuſtain, it being probably conjectured to be paſt our power to overcome ſome miſcheifes, which late miſcarriages have created; or if a future care and managery do prevail over them, that it muſt be the great work of ſome conſiderable time: So prejudicial to the publick good are even ſmall neglects of duty or exceſſes in behaviour.

AND certainly all diſobedience *is as much againſt* Intereſt *as* duty; *whence we find it ſo perpetually miſcarrying. If* Subjects *injure their* Prince, *they muſt never think by ſo doing to benefit themſelves. And when they run in diviſion ſtaining their querulous notes to the higheſt key, what they ſeek and ſo mournfully lament as loſt is too too frequently not diſcerned although by them poſſeſſed. Which thing nevertheleſs mans inclination to evil maketh very uſual, and few men enjoy what they have, becauſe all preſent goods are nicknamed with reproachful terms, and are indeed wanting to the diſcontented. Whoſe ſelf-vexation is alſo others mens diſeaſe and real miſeries attend their uneven motions, in whom the bleſſing*

of Providence *make no compoſure. But if there be a want of ſomething neceſſary to the accompliſhment of our welfare, the abſence of one or more goods is a lighter inconvenience, than to be deprived of all. Our minds ſetled in* Obedience, *and our diligent* ſervice of God *accompanied with* hope, *have the way of ſupply of whatſoever our defects.* God *will ſooner for us, than we can for our ſelves order the courſe of worldly affairs. Our backs have been long galled with the vexatious* burthens *of* tyrannical impoſitions; *and are we not worſe than mad men, if we think the reception of more ſuch lading will be our eaſe, or that their unmerciful Scourges are to our ſores mollifying and healing? Nay, even thoſe who firſt move the Engines of Commotion, in hope of being Perpetual Commanders of thoſe Affections which they have ſo diſingaged from their* Allegiance *and ſtability, are but* inconſiderate Politicians, *who cannot by the ſucceſſes of other men, judge what will prove to themſelves ſecurity, but are rendred diſcerning only by their own miſcarriages. All Buildings muſt be anſwerable to their Foundations; if theſe be laid deceitfully (let the Builders project what they pleaſe) the other will be certainly ruinous.*

Negata

Negata eſt magnis ſceleribus ſemper fides.

What any one getteth by ſupplanting, of that another with as much ſubtilty (and ſometimes leſs injuſtice) beguileth him. One alway ſnappeth the bit out of anothers mouth: And nothing is more common than for ſome Vulpone Contriver *to ſet on work Inſtruments meet for danger, and fit to ſuſtain obloquy and envy, who by their adventures may catch and adapt a Prey for his teeth. And to juſtifie his Uſurpations, he condemneth the former; he revengeth* the blood of *Naboth* in the portion of *Jezreel*, *but maketh no reſtauration; he cutteth off proud* Jezebel, *and her tyrannical Off-ſpring, and leaveth of wicked* Ahabs *Race* none that piſſeth againſt the wall, *avenging alſo* the blood of the Lords Prophets *upon* the worſhippers of *Baal*, *yet is by their* Golden Beauty *induced to a Proſtration before* the Calves at *Dan* and *Bethel. For ſhould the beguiled people be undeceived, and ſent* up to *Jeruſalem* to worſhip, *he ſuſpecteth the return of* the revolted Tribes *to their proper ſubjection to their* lawful Prince, *who may ſeek to purchaſe favour by the price of his head. Now beſides theſe dreadful and*

diſtracting evils paining the heart, and griping the Kingdoms *Bowels, it is left naked to Forreign, not barely contempt, but ſurprizal; and while diſagreeing Factions are decoying the people into Parties, the vigilant* eye *of an* ambitious Neighbour *eſpieth his opportunity, and compoſeth the differences, by making the captivated Opponents draw together under his Subjugating Power.*

THE miſeries of both kinds may be prevented by Chriſtian Meekneſs, *more readily acting than diſputing its duty. Let us then make a ſober and diligent enquiry how far, and where we went out of this way, that our quick return may be the more beneficial to our ſelves, and we thereby made inſtrumental to the general good: Which no man can be, whoſe Eccentrick motions draw beſides the lines of* Obedience. *That we may be the more certainly proſperous, we muſt not too eagerly carry on Private Concerns, nor have our thoughts totally fixed on our own advantage, becauſe ſuch overbyaſſed inclinations do moſt aſſuredly bring us to a ſtate much diſtant from that we aim at. And as they make us apt to miſcarry, ſo do they enable each diſappointment to wound our hearts, and yet blind us ſo, that we not ſeeing whence our miſeries proceed,*

do

do ravingly vent our paſſions, to the injury of the Innocent. We forge the weapons that will deſtroy us, yet when they begin Execution, we ſee not the mark we ſet upon them, but blame other hands and cauſes. I would have each mans virtuous demeanour, *and* exemplary obedience, *be his* Fortune. *None thrive better than they who dare be Juſt; nor can any add to their own or the* Kingdoms *glory and happineſs, but ſuch as abominate the founding them upon* ill Principles. *Theſe are the men who give Splendour and Stabliſhment to a* Nation, *who judiciouſly ſerve their Great* Maſter *with a* Zeal to God. Religious Obedience *will confirm us beyond all Arts, for it indeed furniſheth us with thoſe Sublime Arts which are eſſential to a well-being. The truth whereof will appear by the practice, and* Glory will *undoubtedly* dwell in our Land, *when we are perfectly taught to* fear God, and honour the King.

THE

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THE

THE Cauſes and Remedy OF THE DISTEMPERS of the TIMES.

CHAP. I.

Reflections on the late Times, ſhewing the benefit of ſuffering in a juſt cauſe.

THAT, which too often happeneth in humane friendſhip, and is a grand cauſe of the diſſolution of thoſe ſacred ties, is a miſconſtruction of each others fidelity. *Jealouſie* over ballanceth the truth when *miſapprehenſion* holdeth the ſcales; ſo cannot impartial *Love* have that reaſonable liberty to ſpeak it ſelfe, nor manifeſt its value truly great in adhering to *innocence and Veracity*. This furious *Aſſaulter* of United affections were the leſs unexcuſable did it onely ſeek to ſeparate ſouls and content with thoſe impious breaches, did not intermeddle with the *Soul*

and its *primitive Founder, the moſt holy and juſt God.* Thoſe faithful leagues, which works of amity might contract, *God's* goodneſs hath been pleaſed on his own part alway to make, and for himſelf to keep in righteouſneſs and truth. His *Will* is covenant, inſtrument, obligation, and performance; neither is there in *him* any dificiency untill that our either obſtinacy or diſtruſt have changed the divine property, and made *the flaming ſword* ſole regent in *Paradiſe.* Many, it is true, do think the diſcontinuance of a former to be a ſtop of all future bleſſings, conſidering with Senſe more than Reaſon, and with both more than Faith, the excellency of divine Operations. To me nothing ſeems more ſtrange than that any Man ſhould be ſo ignorant of *Gods love*, as to preſume he knoweth the waies thereof, which are ſo myſterious and abſtruſe. We are capable of the knowledg of it no otherwiſe then by an unbyaſſed *Faith*, and a conſtantly upright *Hope*; and if we may call this knowledge, the perfection thereof conſiſteth in not knowing. But if we needs will buſie our ſelves with the cauſes, and become laborious in the ſearch after Reaſons for that, which is above Reaſon, the Under-

ſtanding

ſtanding (which by a devout ignorance was kept flaming like a glorious Lamp,) then endeth in an *ignis fatuus*, and ſoon vaniſheth not leaving ſmoke or ſmoother to expreſs what it was, or where it is. That *God* is good, is undeniable; that he cannot alter, is as true. What a confounding miſtake is then that in us, which would perſwade us, that the divine Graces mutiny among themſelves; whereas it is mans ſeditious ſelf only breaketh ſquares, and forgetteth to be obedient? *God* never deſiſted from works of Love and Mercy (the whole frame of nature upheld by his wiſdome and providence witneſſing as much) but maketh the ſmiles of proſperity viſible in the darkeſt ſhades of adverſity. And although the fond *Elſe*, *Curioſitie*, upbraid my ſtile, endeavouring from *Natures* homebred arguments to invert it, yet do I promiſe to my ſelf that felicity as the beſt, which I ſee hovering over my head in the day, wherein I ſit covered with duſt and aſhes. In that ſurly billow, whoſe gaping jaws receive me with no other promiſes but of deſtruction, ſurely I ſeem (*Jonas* like) wrapt up and graciouſly hidden from the rage of a more tempeſtuous evil. It is not alway a miſe-

rable thing to be under that which men call calamity. *God* knoweth it; and becauſe man will not know it, he converteth that to *Evil*, which *God* giveth for *good*. In this it is, that we ſo much miſtake *Gods Love* and prejudice our ſelvs by a wrong acception of his moſt gracious deeds. If we confer with fleſh and blood the *Love* may be queſtionable, but how can fleſh and blood diſcern it, the influences thereof being ſupernatural? Yet while we will thus ſeem wiſe, we befool our ſelves of the benefit of this *Love*, and cannot notwithſtanding in the leaſt manner quit our ſelves of that, which we call a burden intollerable, *and truely* render ſo, for want of a ſupporting faith. In this caſe is man too much burden to himſelf without addition; but additions continually aggravating he ſhall not want, ſo long as he continueth in it. *God* indeed beſtoweth *affliction* on thoſe, whom he intendeth for his higheſt favours, and maketh them quickening provocations of a reſponſible gratitude; and therefore doth he accordingly own the receiver, as the receiver the gift. Where the gift is welcome, the giver is received with Joy. *Go thy way* then *and as thou haſt believed ſo be unto thee.*

Reit

Reſt confident in his *Love*, and *thy mourning ſh all be turned into dancing.* Tearsmay be ſh ed in vain; an ſo are all thoſe, which in th eir birth cannot anticipate joy. I will always, if I weep, either weep for joy, or becauſe I reſolve not long to grieve.

SURELY I think it better to laugh at ſorrow, then to ſorrow for laughter, becauſe I had rather have ſimplicity triumph, then late gained experience to procure a lawrel; although both are in their due places commendable. I ſpeak it to this purpoſe, that afflictions are given either for trial or puniſhment. In trials afflictions are but paſtimes, if truely uſed; in puniſhment the cauſe ſomewhat altereth the ſtate at firſt, but the benefit is equivalent at laſt: and although we call them in both reſpects miſeries, yet our life here were but a miſery without them. Although we reſerve our ſelves never ſo warily from the Worlds illuſions, we are apt to ſtray; but theſe heighten our care, duplicate our zeal, and add new fewel to the former ſtock. Through theſe chiefly have we the benefit of approbation here; without which the Devil and his agents will take their liberty to aſk, *Do ye indeed ſerve God for nought? hath he not made an hedge a-*

bout you? In good truth, these hot trials of our *Faith* do most excellently well order us in this life untill we come to a better. Did this transitory life consist of joys uninterrupted until its final accomplishment, we should befool our selves of the joys of the Eternity, for that doting upon these we should entertain but cold and remiss thoughts of any others. But tribulations endue us with intirest purity, and when tried in these fires we come forth a refined mettal, which runneth in the divine mould, and hath uniformity with *God.* And were it not that sufferings sent from *God* were for our good, and do (not only preserve alive in us the sparks of virtue, but also) blow up and encrease that warmth, which hath long been raked up in embers, and is scarce durable without the billowes of adversity, how cometh it to pass that so many of *God's* chosen servants have set upon them the value of the highest favours? Indeed seeing how mightily these do work for the good, and how usually they *do rest upon the lot of the righteous,* holy men do rather suspect themselves, then applaud their condition for happy, if their life hath at no time any intermixture

of

of ſweet and bitter. Piety, united with a long proſperity, is ſuch a wonder in our earthly pilgrimage, that we may even thence be brought to fear that we enjoy the leſs of *God*, the more we enjoy of his temporal favours without intermiſſion or diſturbance. To joy in tribulations is not the meaneſt of *joys*, but is the foundation of *joys* truely parmanent, or rather the proper fountain of *pleaſure* ſolide and eternal.

NEITHER need we fear the *Worldlings* reproaches when their ſcoffes riſe up like a cloud deſigned to darken our day, and which menaceth our ſecurity in the bleſſed light of *the Star of Jacob*. If they diſdainfully aſk us, *Where is now our God in whom we truſted*? Let us become more and more confident in him, that he may be more and more viſible in us. In our trials theſe muſt bear a part, and are commonly reſervs to be ſent forth at laſt when other experiments fail. And although theſe clamorous miſcheifs ſeem afar off leſs formidable, yet upon one and the other aſſault they make even ſtrength it ſelf ſometimes to yeild, often to retire. We are apt then to break forth into unmanly paſſions and fruſtrate our former labours for want of a diſcreet

ſilence at laſt: Or elſe when from ſmaller blaſts, contumelious words encreaſe to a general tempeſt, we forget to ſteer our courſe with the more care, and cowardly faint for fear. How perfectly have I ſeen ſome to act a *Bedlam freak*, becauſe the honor of their beſt actions is by fame obſcured? And then do malevolent Tongues feed the fury of this diſtemper by adding ſtill new cauſes. Others, how (Alaſs!) do they pine away, and, like men laid out for an eternal reſt, wholly compoſe themſelvs to their ſleepy revenge? As if they repaid the adverſe taunts with this ſilent torture of themſelves, they ſo languiſh into nothing, that indeed, rather then like men prepared for the graves deſcent, you would think them ſome expreſs ſhew of a too too haſty reſurrection, when the bones ſtart up, and leave their covering of fleſh and ſkin, as yet not acceptable. But a middle way there is wherein he walketh, who hath ſomewhat of the courage of the former, ſomewhat of the ſilence of the later. Both ſo well mixed and tempered, that being made up of both, you would admire how a venerable diſcretion could be extracted from the extreams of madneſs and folly. The appearance of diſcontent

and

and ſorrow in the *injured* (whether it turbulently becomes its own proclamation, or fondly repreſſeth words the more to expreſs grief) doth but create new pleaſures in the *Offender*, and by continual aggravations of his adverſaries cares he heighteneth his own delights. A regardleſs enterment of ſuch unwelcome gueſts (as are *Scoffes* and *Reproaches*) ſooneſt wearieth them. If you would force them to depart, they ſtick cloſeſt; if you would fly from them, they follow after and fly faſter: onely let them not confound, and they are ſuddenly confounded. The beſt courſe is, fear them not, regard them not. Refrain words, they are ſpeechleſs; water them not with tears, they wither; ſpare anger, you puniſh them; ſpare violence, you eruſh them. Where is the benefit of trial, if we will be either outragious or ſullen? He, who (*like as the rock outbraveth the inſolency of a tempeſt*) hath put on reſolutions as unmoveable and firm as befitteth man endued with a *Soul*, illuminated from *God*, and repleniſhed with *hope*, dareth already in this life account himſelf of the *Church triumphant*, as having this new name written on his forehead, *More then conqueror*. Brave

ſpirits

Spirits have retired walks, can withdraw themſelves from the tumults, which without are frequent, and do compoſe themſelvs to that diffuſed bliſs of conſcience, where there is nothing unruly, no Murmurs, no Ripining, no Tormenting counſels how to repay, but alway thoſe more excellent faculties of *Mercy* and *Forgetfulneſs*. And unto thoſe black Inſtruments of *Obliquy*, miſhappen Tongues, to be able to return no other anſwer but that of an innocent life is a *bliſſe* like that of the *Saints in Heaven*.

THUS we may and muſt do, becauſe whatſoever is ill ſpoken of us, although it look directly towards us, yet doth it not concern us. But if reproaches ſoar yet higher and invade *Heaven*, that more concerning us then our ſelves, how ſhall we moderate our courſe and direct our ſteps? They, who injure us in our bodies, eſtates and names, will not reſt here, but will yet labour to ſtrike higher if poſſible. It is not ſtrange, that they, who *ſmite with the fiſt of wickedneſs*, ſhould laſh with the tongues of preſumption and vanity; and becauſe they think *no Lord can controul them*, they will not ſpare to the injury of *God* and *his*, to lift them up againſt

againſt *Heavens ſacracy* it ſelf. If they cannot pierce our *Souls* with ſteel, they will try what thoſe lighter darts can effect, and how deep theſe windy arrows will enter. They will rather then fail of all, attempt the diſhonour of him, who ſitteth in the Heavens; to the preſervation of which onely immaculate *Beauty* it is that we are ſo ready to devote our *ſouls* and yield our *bodies a ſacrifice*. If no damage or croſs, as it hath relation to our ſelves, can trouble our well armed and fortified heart ſo as to make it bleed, yet, after horrour and amazement, death it ſelf is frequently in the entry, when we ſee *Religions* choice ornaments, and *Devotions* chief glory by ſubject to the power of a *ſacriligeous tongue*. Then if ever our hands hang down helpleſs, our knees wax feeble; then are even wiſe and good men diſtracted with faintheartedneſs and fear. And here I am at a ſtand, who, my ſelf ſpeaking of an uninterrupted joy, do wonder how I once dared name it, or that I could perſwade my ſelf that there were any ſuch thing under Heaven. And indeed naming it with a doleful lamentation for its abſence would prove at the utmoſt all, did I not foreſee for making up my breaches that good

Samaritane's

Samaritanes approach *with healing in his wings.* He plungeth mine almoſt ſlaughtered *Soul* in baths of wine and rivers of oyl, and reviveth me with cordial ſweets, ſpeaking better and more conſolatory language then the ſword when it cryeth, *It is enough.* He teacheth me *not to be afraid for the terrour by night, nor for the deſtruction, that waſteth at noon day,* becauſe *he, who is higher then the higheſt regardeth.* Indeed if we conſider that reproaches cannot hurt us, we may thence learn that they leſs hurt *God.* Thoſe things, which we obſerve, are not done without his permiſſion. This he teacheth us, and by this inſinuateth to our underſtandings, that he can repreſſe and puniſh when he will. If thoſe vaſt bodies of the liquid Dominions are bounded by his pleaſure; if the floods and waves, though they roar and make a tumult, have yet this curb, *hitherto ſhall ye paſs and no farther:* how much leſs ſhall *man, who dwelleth in houſes of clay,* be able to contradict him: He inhabiting a ruinated and tottering Fabrick, the more he advanceth the top of it, the ſooner the bottom faileth. If he ſetteth his brains on work to contrive engines to demoliſh what he would have preſerved in ſtrength and beauty, if his

tongue

tongue uttereth any thing proudly and contemptuously against his honour, *God*, who for a little time suffereth it, will neither forget nor long delay the just punishment of such ire-provoking villanies. Could it be that he were like the revolted *Israelites* dumb God, *Baal*, fain into a sleep, these loud crying offences would soon awaken him, they would rouze up that *Majesty*, which would not again lye down, until he had emptied his revengeful quivers, and *made his arrows drunk with the blood of the slain.* The just he *will keep secretly in a Pavilion from the strife of tongues*; he will shew them his secret determinations, and how even this tendeth to the good of his *Elect ones.* For they like *polished jewels* shall then be discerned from other *adulterate stones* slubbered over with deceit; than their most apparent lustre shall receive a multiplicity of unwonted glory, whose constancy doth more dignifie, than the most impious *Sacriledge* can deface, the excellency of our *Christian profession.* But those whom practice hath made Masters in the *Devil's* Arts of mischief, whom an haughty presumption hath carried on as it were a deluge sweeping away, overturning and over-whelming all opposites, do but overhastily run their de-

destined course into the bottomless pit, where the *Devil* and they share their purchased inheritance of endless damnation. And even those, whom a true fear of *God* never sanctified, but only a supercilious gravity, adorning the outside made the inside indiscernible to man, are not unknown to *God*. He seeth of how rotten a frame their hearts are made; and such *Imps of hell*, as fear not to be openly rebellious, he suffereth to sift the verity of such as only profess it. So is he glorified both in the faithful and unfaithful, in the *devout Christian*, and the *hypocritical Professor*. The one inflamed with *perfect love*, *casteth away fear*, not knowing how to be distracted; the other, what he deceitfully entertained, is contented publickly as well as privately to see abused; That which the one embraceth, as being its own best reward, the other with contrary aims courteth, and for the same vilifieth and contemneth; The one preferreth the contemplative joys of Heaven before all things, the other delighteth in the surfeiting sweets proper only to flesh and blood; the one is for *the gain of godliness*, the other for *the godliness of gain*. And therefore this slippery Saint doth not stick upon occasion to creep into a religious dress

dreſs, and to become conſtant to it ſo long as *conſtancy* may be miſtaken. But he withdraweth himſelf, when he ſeeth that dreſs grow out of faſhion, and with a tongue equal to the loudeſt, condemneth the needleſs obſervations of holineſs. It conſiſteth not with his hopes or wiſhes to maintain the Doctrines of Obedience with an empty belly, or run barefoot to Heaven. He holdeth it far ſafer to *curſe God to his face and live*, than to ſing *Allelujah's* to him with an heart torn upon a rack, and even breathing its laſt. He cannot diſcern *Religions* glories among the tottered rags of beggary, nor its beauty from its defaced Palaces. Thus while he deemeth *Religion* ſuperfluous (becauſe forſooth not laden with ſuperfluities) he is driven down the ſame channel with the moſt violent diſturbers of *Chriſtian peace*; periſhing wretches with deſperate ſouls?

TO FAITHFUL men (although ſuffering) here are Arguments of a reward, that *God* regardeth and ſeparateth them from the veſſels of wrath. His Mercy and Juſtice know no mean, but are applied in the eternity of either puniſhment or reward without neglect. And thoſe, whom *God* ſo owneth, he aſſuredly therefore ſeparateth, that *in*

bleſſing

bleſſing he may bleſs them, and in multiplying may make their ſeeds of glory to *be multiplied as the Stars of Heaven, and as the ſand, which is upon the ſea-ſhore*; giving them this preſent aſſurance, that though they ſuffer, *yet a little while and the wicked ſhall no more be*, although they be oppreſſed by them for a while, yet at length *they ſhall poſſeſs the gates of their enemies.* Let a fading beauty and decaying luſtre preſent fools with admiration, men ſoundly wiſe, and diſcreetly politick, laugh at theſe Images of content. If they at all mourn, it is not at their own ſeeming calamities, but that any ſhould by ſuch happineſs dream themſelves into vengeance and wo interminable. And as much do they wonder how ſuch men can ever hope to effect their deſigns. How little furious words, violence, and rage can weaken *Religions* Nerves (although they ſometimes force not only tears but blood) the miraculous growth of the *primitive Church* under perſecution may teach them. As we have ſeen a fire for ſome time ſtifled, preſently after flame up, and ſpread it ſelf into almoſt an incredible extent, waving its brandiſhed head with the ambition of reaching Heaven: So *Religion* threatned, confined and oppreſſed committeth violence

lence on violence it self, and maketh suppression become its glory. They who would bereave the *Church* of her children, did but from each wound of theirs shed that blood, which generated anew. In the greatest rage of persecutions, that world was (in a sort) too narrow for the reception of *Faith's numerous Issue*, and therefore *Heaven* became a *colony* for those many, who so willingly left earth out of confidence of an inheritance above. We see then that these adversaries of our temporal prosperity (which too too frequently proveth the Souls canker) are not altogether inconvenient instruments. Their potions given us to drink, (though intended for mischief,) become cordials and wholsome medicines; from *Stygian* in the gift, they become *Elysian* in the receipt, and are properly said to make us glad, because once tasted they encourage us and cherish in us a certain generous animosity, which without such contentions languisheth and dyeth.

NOW that we may not mistake *God's* love, neither commit a rape upon our own expectations, let us consider that that life is not the best, which is, but which shall be free from trouble; that those joys are not the most sincere, which touch the sense but

the ſoul with delight. So then the only means to remove the injuries of ſuſpitious joys, is to make friendſhip with their oppoſites. We muſt work our ſouls joy, not out of eaſe, which is but the gate of corruption; not out of worldly favour, which is but deceitful; not out of any ſettled affection upon other the like things, as doting upon wealth, content in pleaſure, an over-high value of our reputations among men. We may not by theſe think to accumulate to our ſelves benefit or bliſs; (they will make us at laſt come ſhort of our aim) but by a laborious care to fortifie both ſoul and body, by an earneſt endeavour to have *God*'s love; and all our trials not to be found of another temper than we were before willing to have them thought of, by dedicating the heart, which is the throne of love, to him alone, and ſo making poverty, reproach, and ſuch like (if he be pleaſed to appoint us thereto) our favourites and familiars. And thus ſhall we alſo make to our ſelves reparations for the loſs of other things, which I account but the injuries of mortality if courted and wooed.

TRIBULATION is frequently extended to all mankind, but is a beneficial priviledge only

only to the juſt. To them it becometh a benefit, becauſe they know how to prize it; but eſpecially becauſe they know how to uſe it: to others it is not ſo, for the contrary reaſon. The effects of it are according to each mans apprehenſion and eſteem of it; as trials they are good, if we be pleaſed to think ſo: as puniſhments alſo, opinion hath the ſame power to make them uſeful. Even in this reſpect there is in afflictions an artificial love conſonant to all *God*'s favours. In them we cannot but acknowledge a divine power, making us *learn obedience from the things we have ſuffered.* Thereby the *Holy Ghoſt* doth more effectually breath into us than by the Prophets and holy Scriptures themſelves. We too too frequently reſiſt thoſe ſacred dictates of the *Spirit*, and vilifie the monitions of pious men: but afflictions render us not only attentive to *God* ſpeaking by them, but alſo yielding and obedient. To which man can hardly do other than ſubmit, they being true mollifiers of the heart. They ſpeak unto us ſo powerfully, that we are ſure to anſwer in ſuch language as may witneſs an humiliation and change wrought in us. Indeed the language of ſome differeth from that of others. Therefore the repining *Reprobate* is clamorous, crying out, *My*

punishment is greater than I can bear; but he, who hath in him any thing savouring of piety, remembreth these punishments to be *the chastisements of his peace*, and imploreth the divine mercy in laments and tears, the eruptions of a penitent heart. Punishments are for the better, until by the offender they are turned to the worse. He, who *correcteth every Son, whom he receiveth*, correcteth many that none may be lost. Neither will his rod seem troublesome to any, whom the memory of their transgressions doth truly afflict. If sin cause sorrow, the rest hath nothing of sorrow, but is its remedy, which although it smelleth sowre, its relish is sweet. When any of us forgetteth to wash his polluted breast with a deluge of repentant tears, to that cross (as we call it) or mishap, which forceth him to pour out what to his own damage he wretchedly detained, he ought especially to give a ready welcome. In the possession of this very fortunate adversity mortal man hath so much cause to rejoyce as incessantly to pray rather by misery thus to be made happy, than to be in a possibility of mistaking *God's* love, through a tedious worldly prosperity. Could we live in the world without sin, we needed not by one misery to be wracked

out

out of another. But ſeeing we cannot but ſin, 'tis meet we ſhould bear the remedy; nay, becauſe we know it to be a remedy, rather invite it than refuſe it. A tree driven by an adverſe and violent wind, is better preſerved by a prop (although perhaps it rub off ſome of the bark, or for due placing ſome ſmall regardleſs branch be lopt off) than be turned up to be deſtroyed root and branch: So if we could ſtand alway in that innocent poſture and holy order, which beſeemeth us, as there would be no need of it, ſo there would be undoubtedly an immunity from tribulation. But ſeeing we either cannot or will not but incline that way, which corruption driveth us, let us ſtand as we may; better it is that part be impaired than all loſt. And if nought but ſuperfluities be impaired, ſuch impairing endeth in a bleſſed reparation. Loſing what we have commonly maketh us find our ſelves. Find our ſelves, I ſay: For it frequently happeneth that among our many ſtupendious toyes and glorious trifles, we ramble until we are at a loſs. We commit ſin and make daily progreſſes in it, ſin hath its deluding enticements, which we liſten to and follow; we follow ſo far till we forget our ſelves, we liſten till we are

lulled asleep. Thanks then and courtship for that friendly hand, which, awakening and correcting us, pointeth out the way of our return. This hand is affliction, the merit (yet withal the purgation) of sin. We do not use to see Colliers with white faces: Mortals, as sinners, have a smutty hue; and besides that, the fruits of their works have a sooty taste. Uglineſs, bitterneſs, crosses and perplexities come of conformity with things of nought. But yet it is for our good to have our ill dispositions thwarted, which cannot more profitably be, than by *God*'s hand afflicting; which, although seemingly perplexing, is found consolatory; for after due observation it will appear, that even the rod it holdeth and useth, is comfortable and delightsome. It frequently happeneth that we have heard some of our ungoverned actions rehearsed with addition by those, whom we might truly imagine meant us no good, neither spake for our bettering. But ought we nevertheleſs furiously to swell against, or passionately to expostulate with *God*, who suffered our enemies thus to triumph over us, when surprized by infirmity? No, It is but our bounden *Religion* to thank that *Fountain*

of pity for ſo unexpected and moſt beneficial help in the time of our greateſt neceſſity. His careful love wrought in him a timely compaſſion towards us diſtreſſed, by whether natural or accidental pollutions; and to the end that we might not, to our *Creator*'s diſhonour and our own confounding ſhame, lye long in them, out of enmities high flown rage did he find means to make a deſired reconciliation. Thoſe, whom we call friends (and have reaſon peradventure in other things ſo to eſteem them) will not ſo readily *caſt theſe ſtones at us*, either conſidering their own frailty, or overweighing the diſpleaſure many times proceeding from a juſt reprehenſion. But our enemies will freely diſperſe them without either fear or wearineſs. From whom our wiſe diligence ought quietly to take things of this nature, and acquaint our ſelves therewith as from the better hand. Other times (probably) we may be aſſaulted with violent ſhelves of accuſations concerning thoſe things, wherein without blinding ſelf flattery, we have judged our ſelves not irreligiouſly innocent. But then laying into the ſame ſcale actions of ancienter commiſſion, of the knowledge whereof our adverſaries have been deprived, we ſhall find it

beſt to put this bill with other accompts all upon the ſame file. Seeing we have deſerved as much otherwiſe, without complaining then may we hear ſomewhat of injury, ſeeing we had not been for a long time juſtly dealt with, nor ſo much as met with our own in a tedious diſcourſe. Who is there, that would exempt himſelf from the number of ſufferers? Let him not bring innocency for his bail. Although he be in the next degree to that ſelf nobilifying perfection, which might take the pliant *wings of the dove to fly away and be at reſt*, yet that little, be it (as I may ſay) but a part of defect, ſo inſupportably cloggeth man, that he cannot advance himſelf above the injuries of mortality. Life upon earth is but a pawn depoſited in ſin-begotten miſeries griping hand. But if ſhe be able ſo to ſqueeze and temper us, that our outſide and inſide do at laſt become a lump all of good liking in the ſight of our good and gracious *Father*, we are neither fooliſhly to fear, nor curriſhly to ſnap at, that hand, which new mouldeth us. The place of this our reordination may indeed ſeem *dreadful*, yet *is it none other but the houſe of God, and the gate of heaven*; it is the *Sanctuary* of *devout piety*, whereinto we make our ſubtil, and take

take our secure escape from sin. Which we discerning, are to make haste forward, rather than be of those, *who draw back, in whom God* saith his *Soul shall have no pleasure. O let us then escape thither, and our souls shall live.* Seeing tribulation to be the reward of sin, let us by bearing it wisely reach at the reward of *Patience.* In our adversity we must be possess'd with patience; for it is *in our patience* that we must *possess our Souls.* Iron by fires duration maketh armour sufficient to withstand deaths formidable contrivances; and man often heat in the chimneys of affliction, and hammered upon the anvils of worldly miseries is enabled for his victory, through *the Captain of his salvation, who was made perfect through sufferings.* Thus all the before-named seeming causes of trouble are but preparatives to our joy; they are but mists, which cool and bedew one hour of our morning, that the rest of our day may the more sensibly flourish, and our Sun victoriously break forth into a continuing splendour. Let him (as he justly deserveth it) be deprived of joy, who deemeth deliverance from evil a plunge into misery, I in the mean time praying, Thy will, *O God,* be my delight and prosperity.

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WHICH ſo happening according to my wiſhes, I ſhall not now (as formerly) let my thoughts creep low, nor ſhall I brook their defilement with what I my ſelf tread upon. Earth ought not to claim with Heaven a participation of us. It were enough to deſtroy the hopes of our harveſt, ſhould we, notwithſtanding the husbandry diligently managed, and our field well manured, let tares ſpring up among our wheat. Let us not ſuffer any thing, which was meant for our good, to turn to our hurt. It is both pity that good ſeeds ſhould unluckily be oppreſſed in their growth, and evil ones permitted to flouriſh in contempt of art; which, if it happeneth in mans heart, it is a ſign of its *being nigh to curſing.* We are rackt and torn, *large furrows made on our backs, and the Ploughers go over our heads,* that evil and unprofitable ſeeds may be overlaid and periſh. Here the intent of the good husbandry is quite averſe to a fond nouriſhing or indiſcreet foſtering of them; but yet that is not all. The labour would be reduced to the number of folly's impetuous vanities, if only to this purpoſe undergone. But the conſequence of overturning bad ones is a prudent diſpoſition of better in their places. And ſo doth the heart receive only

only those seeds as its own, which have their injection after so excellent an order; which, when they have taken root, do thrive worthy the prosperous hand of the divine husbandry. For indeed tribulation worketh in us thus much, that we love *God* after a sincere sense of it, more than we did before in a corrupt sense of his earthly gifts. For there is apparently in them more of his blessings, because unquestionably more of his love. We, meeting with forreigners and strangers, are commonly more addicted to liberality and outward tokens of courtesie, than to reprove those vices, which we see in them; but wholsome reproofs we lay in store for the homebred inheritours of our fortunes. Acts of indulgence to suffer men peaceably to enjoy (as to the outward, man can do nothing to the inward) Lands, riches, and estates may be extended to enemies; chastisements men use to their beloved children. Wherefore the punishments of this life are far better than the benefits of fortune. We then deservedly apprehending so much, praise *God* for his unsearchable wisdom, and love him for his ineffable goodness. *God*, who spared not his own *First-begotten and Well-beloved*, in not sparing us, manifesteth his affection to us as well-

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beloved and heirs of his promiſes; and we by being exerciſed in his love *grow from grace to grace, from ſtrength to ſtrength, until we appear perfect before God in Sion the cœleſtial.* Tribulation in this life doth not only try and correct us, but maketh our inward man more gloriouſly to advance his trophies over ſin; it maketh us eminent in the practice of the better part, and richer to our ſelves, becauſe we treaſure up in the Soul thoſe jewels, which the dull pleaſures of the world bury all over in oblivion. I condemn not peaceable tranquillity, it is to be the care of our hearts; I condemn not proſperity, *God* hath frequently given it to his great Favourites. But without reaching an offenſive finger towards the diſturbance of any of its well-compoſed ornaments, I will preſume to ſay, that it becometh more glorious after a conflict with adverſity, and is not truly ſplendid till furniſhed with luſtre from afflictions ſtore. Things of the world even the beſt, although good, are yet imperfect when compared to heavenly; of the number of which I judge afflictions to be according as *God* ſeeth meet to beſtow them. And although in either eſtate it is not impoſſible for a man to live piouſly, yet becauſe adverſity is an approved

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and more certain way to Heaven, becauſe proſperity, if it be not altogether remiſs, is commonly not ſo exact (as it ought) in performance of good, the one is permitted to ſucceed the other by way of probation, and adverſity ſtill carrieth the day. She is *Religions* more natural nurſe, becauſe freed from pride, which is a cloſe adherent to ambitious felicity, and hath thoſe goods to which proſperity doth unwillingly ſtoop, *Obedience* and *Love*. And adverſity poſſeſſing the ſoul of theſe two majeſtick, yet humble graces, what need I more words to make my comment upon her more copious? Would we have peace, tranquillity, joy and all inward happineſs upon earth: Here are all theſe in loves banners to be diſplayed? Would we have glory, joy, reſt and felicity more than earthly? *Obedience* reacheth at them, and giveth them unto us here in aſſurance, hereafter in deed. And as theſe give vs joy and peace, ſo are they alſo their Guardians placing them above humane contingencies, and out of the reach of curs'd *Fortunes* malicious arreſts. Our joy is *in heaven*, where alſo *our converſation is*, and while there we may be ſure it is fixed and immoveable. So we, impartially ſurveying the immenſity of *God*'s love, find afflictions

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of the body to be the riches and welfare of the Soul, and the impairing thereof the building up of our perfections. The consideration whereof doth easily induce us to profess that although *God* be pleased to exercise our patience in hardships, we will *not cast off our joy* and *hope*, which have so *great a recompence of reward*; neither will we cease with that worthy *sufferer* to say, that *although he slay us, yet will we trust in him.* Of which *sufferer* yet more. What was there in him but *love* towards *God* still carefully nourished, when he taketh all thus patiently, *What shall we receive good at the hand of God, and shall we not receive evil?* And as he received them patiently, so assuredly joyfully. For *thanksgiving* being the exuberance of *joy* and a *fecundation* of *Benefits*, he giveth thankes for the former afflictions, saying, *Blessed be the name of the Lord*; which afflictions have soon after an addition. It was not said of him, that he was that *man of God, who was disobedient to the word of the* Lord, whom the Lord *delivered to the roaring* Lion, *which tare him thus in peices*, but that *he was perfect and upright, that feared God and eschewed evil.* But all was done for his compleating; for whereas we may

may think that nothing could be added to uprightneſs and perfection, yet we muſt conſider that the very epithite of perfect doth admit of a ſuperlative, and that him, who was perfect, *Gods love* would have yet more perfect, 'ere he come to that perfection, which is above humane capacity. He who was perfect as to what he had, was imperfect in an indigent bareneſs. I cannot ſay he wanted patience, but he had been without the reward, as well as we without the example, if he had not met with his tryal. So by *adverſities* friendly mediation he became poſſeſt with *a crown*, even *the crown of patience*, which before could not be due unto him until he had overcome, and herein alſo manifeſted himſelf *perfect and upright, one that feared God and eſchewed evil*, not by fear but ſubmiſſion; he ſubmitted to the evil of fortune patiently, rather then to the evil of corruption fooliſhly. He could not thorowly effect his Victory over his enemy, whom he encountred, with ſo many unneceſſary clogs as before cumbred him, therefore he would go forth againſt him caſting off all help ſeemingly good in the worlds eye. And thus was he made more ſufficient for the overthrow of his

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daily watchful and perniciously subtil *Adversary*. Being robbed of all outward goods, his internal he the better preserved, which were thus efficacious and subject to no damage. Had he not been maliciously impoverished by his *plotting enemy*, he had not been so gloriously triumphant over him, nor taken the crafty in his own devises. Here was the intention of *Love*, which was not unjust in afflicting, but merciful in susteining. *Hope* was introduced by sufferings, and *Certainty* susteined by losses, and he made almost greater then a *Saint*, because reputed a *worm and no man*. *God* loveth us too much, unless we loved him more and valued his Love at an higher rate. He hath voluntarily and even humbly obliged himself to love, and would force us to become dear and precious in his eyes by the continual *royalties* of his *goodness* oppignorated to us from the cradle to the Sepulchre. He desires to benefit us by *the kindnesses* of *prosperity* and *the indulgencies of adversity*. He created us to the one and redeemed us by the other. Our *Redemption* then was *Love*, our *Creation* was *power*; although then he can save us by his *power*, yet let us not desire it without his *love*. He valued and purchas-

purchaſed us by afflictions, labours, blood-ſhed and death, not becauſe we were of ſo much worth, but that we might be of more worth by his powerful affection to us. Let us ſuſteining, our own caſualties and miſerable condition in this life, become powerful to an able and free return of *love*, to ſuffer a little in *love* to him, who ſuffered (nay ſuffereth) much more in *compaſſion for us.* We have nothing immortal but our *Souls*, and even theſe are made liable to *deaths* cruelty, unleſs that in life we dy. If living by imitating *Chriſt our life* we dy, we may reſt aſſured that our *life is hid with Chriſt in God.*

FRESH examples are ſeldome wanting to keep up the memory of antiquity. Time wheeling about giveth us the ſame *Tragedies*, onely the perſons changed and new *actours* introduced. But (as it is the general abuſe of things) time will not leſſen the narration, nor give us his accounts in contracted characters; ſo that things formerly done, however ſeeming prodigiouſly large, fall ſtrangely ſhort of what we have ſeen acted. The *Devil*, who might have been thought his craft-maſter in miſchief heretofore, when he was able in ſuch numerous troups to derive his plagues upon

that matchleſs piece of patience, innocent *Job*, hath been able (as millions of diſtreſſed perſons have, by their tears ſhed for themſelves and others, witneſſed) to ſend forth into our land calamities enough to have tried thouſands of *Jobes*; not overturning one particular mans fortunes, and fruſtrating his ſecure repoſe, but ſacrificing to his *unſatiated rage* and *hunger pin'd fury* the long ſettled peace of *three flouriſhing Kingdomes*. Which diſturbance was much unlikely at the firſt to prove ſo incurable, becauſe the *Devil* could ſcarcely be diſcerned to have any action or motion in it. The general pretence was that *Truth* did contend for her due liberty, unwilling to be ſubſervient to *ſuperſtitions* and *ill contrived ceremonies*, the guilt of whoſe reſtraint deſerved no other then an ablution, not with *common water*, but *blood*. For *Satans agents* (theſe *pretended reformers*) ſaying that *Religion* was fallen into decay, would needs make her contradict her principles formerly ſo conſtanty maintained, and that her defenders ſhould rather commit injuries then receive them. It ſeemed more advantagious to theſe her *Counſellors*, that ſhe ſhould be polluted in *blood* then diſhonoured in *duſt*, and that preſervation

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in hopes of amendment, was no good courſe for her vindication. Surely it is moſt ſtrange that any ſhould but once attempt to cover with *Religions* ſacred attire thoſe things more eſpecially *diviliſh* then other, works of the higheſt *rebellion*. Well may obſtinate *Jews* deride us, ignorant *Barbarians* contemn us, voluptuous *Turks* and impudent *Atheiſts* Scommatize us, among whom the name of *truth* (which ought to be reverently uſed and kept from between polluted lips) hath been rendred the key to all fallacious impiety. It hath of late years been made the watch-word to the camps of whatſoever villanies have been either heard or acted. To theſe pretenſions add we continual *Libels* ſpreading themſelves like *a general Plague* leaving no place free from infection, whereby the fames of innumerable innocents have been not barely rendred odious, but caſt into a bed of incureable ſickneſs, whereof they at length expired. But expiring (although on earth they found no acceptation) *God*, whoſe eyes are alway open upon the juſt, gave them approbation in his heavenly regiſtry, among thoſe, whom he had found worthy *the crowns* of *integrity and patience*. *That more then earthly Man's*

insuperable *meekness* was traduced for *tyranny*, *of whom* indeed *the world was not worthy*. *Hatred* to his people was objected to him, whom *royal concessions*, in all ages unparallel'd, ought to have rendred his people's nearest both *care* and *joy*. He was upbraided with *inconstancy*, who had rather with a *Kingly constancy* suffer, than lye groveling under the censure of *inglorious levity* His *Religion* was said to be corrupt, whose most sincere affections towards *God* in serving him truly were rendred perspicacious in a patient resigning up his Soul to *God*, *the author*, *judge* and *reward* of zealous and unfeigned *devotion*. The most governed *wisdomes* of *those two his most eminent Servants* in the upright administration of *Church* and *State* were (for *if they have called the Master* Belzebub, *how much more than those of his houshold* his servants and adherents?) pondered as noxious to the King, and bringing unspeakable detriment to *Gods honour*, which these *calumniatours* would pretend zealously to promote, although they expressed their care thereof after the manner that *Pagans* contend for *Christianity*, by cruelty and endeavours of extirpation. Against evil *Counsellors* and *self seeking perswasions* were their general excla-

exclamations, having learned that policy to conceal the intention, and derive the envy of their own actions upon the most vigilant and grand opposers of them. Miserable *Artificers* in the *Devils Sciences*, who think no more of *a day of account* for these things, nor the *wages*, which their ever diligent *Master* never faileth to pay to his *faithful faithless adherents*! That they have done these things audaciously what ought they not to fear? But still to run on (in contempt of *God* and his eternal *vengeance*) with *fire* in one hand, the *sword* in the other, and their very inwards burning with a *lust* to mischief, of it self able to procure a *Kingdom-ruining conflagration*, savoureth (I almost think) of wickedness more than the infernal store. Yet these actions usher in their *religious resolves* of building *a most glorious Church*. But could we imagine, that they who entred into *a solemn League and Covenant* with vows to establish the *Church* in the *best* and *most primitive order*, would most impiously turn her (as we say) topsy turvy, not leaving her one stone upon another unthrown down? Could we think that they, who professed they knew it their duty *to wash their hands in innocency, and so compass the*

Altar of God, would with hands imbrewed in innocent blood take hold of their humbled *Mother*, and tare from her ſhoulders her robes, and the Crown from her head? Yet theſe things have our *hopeful Reformers* done, whoſe *religion* at the firſt compoſure conſiſted of theſe ingredients, *Hypocriſie, Contumelies, direful Revenge, Ambition, Contempt of God* and his *power*, *a Delight in the deſtruction and miſery of the guiltleſs, Thirſt after blood, Sacriledge and exorbitant luſt after other mens fortunes.* As to the two laſt I mentioned, it did ſmoothly paſs with *the vulgar*, and was currently believed, that they intended nothing more than a reparation of all things; ſo much did their impudence bear before it the ſhew of ſincerity, with which, and the name of Devotion, they for a ſeaſon guilded all their crimes. But when their beguiled helpers had given them *the Crown and Church-lands*, and the prey was between their teeth, reſtitution was found to come much ſlower than the promiſes. They found the revenues too weighty, having turned them over to themſelves, to return them to *God* or the *King*. Neither was it probable (had they been able to deſcry it) that the *vulgar's blind hopes* ſhould ever have a clear iſſue, or that they who had

had made an ill beginning to the whole *Nation*, ſhould ever make a good end to *God*. But the peoples eyes were at length opened, when after the ereption of ſome particular *Delinquents* (as they called them) whole Eſtates, and other mens *compoſitions*, near of kin to thoſe total ereptions, the ſame hand at laſt ſtretcht over all in general began to gripe hard as well its *Allies*, as *foes*, its *Defenders* and *Offenders*. So was the miſt removed from their darkned eye, when the candle it ſelf began to be touched; when *the pretended reformation* was known to be *the baſtard* of unſatiable *luſt*. O it is a religious thing to receive. And their *Idol-god Profit* muſt be appeaſed with Prayers of lyes and humane Sacrifices, that ſo a propitious income might make amends for their labour and induſtry, and cauſe their hopes to abound. But if their monthly and annual Harveſts were not ſtore enough to fill their garner, they had alway ready ſome religious rogues of their crew (zealous defenders of their *God*'s priviledges) who could craftily ſearch Desks and Cloſets, yea and hearts too, to find, make and ſwear out either old *Delinquents* eſcaped their clutches, or new ones, ſo rendred by their conſenting to plots, which

they never heard of, or making plots, of which they never thought. And then *Justice* (which with *God* is made to come bearing up *Mercy*'s train, even when incorrigible iniquity deserveth punishment) hath her sacred name and authority injured, which she is feigned to be present and active in the condemnation of *the innocent*. I am forced to cry out, *Sinner that I am, where shall I fly for mercy, if this were justice?* yet besides all this, *God the Rewarder* of just actions only, and *the Avenger* of the unjust, must be thanked for these things as a well-willer and approver of them. How do I here even doubt to affirm what I know, that such as invocated the name of *God*, and spake of the sincerity due to him, in religious addresses, should so far provoke him as to commit sin boldly, and with affection to it? But that they should withal glory in it, and to his face make him the author of it, would seem utterly incredible where it had not been so notoriously known. Having said this, I need not tell you that the *wisdom* of our *Forefathers*, and of *God* in them directing and disposing their *counsels* to his *glory* in constituting good and wholsom *Laws Ecclesiastical and Civil* for the *reward* of *virtue* and *punishment* of *vice* must of necessity be

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trampled under foot, where unruly and hellish passions exercise their liberty without bit or bridle cast into their jaws. *Vice* getting the upper hand of its lash, knoweth no restraint, no more than doth the *Author* of it when his chains are broken, and his fetters loosed; for where *licentiousness* beareth sway *Rule* is an unknown good. By the same power of *pretended justice*, as others, was the *Hope* of the *Kingdoms* welfare sunk, the *Sun* of our day darkned, the *Defender* of our lives and liberties Spiritual and Civil (*who was worth ten thousands of us*) in an unhappy hour taken away. When then the *Lawgiver* was taken out of *Israel*, and *our Crown fallen to the ground*, how could we expect *moderation*, there being none to hold the reins? what *discipline* among the vile *Patrons of confusion?* or what *Church government*, where there was left no visible face of a *Church?* But, such as they were, we had governours many, although not good store: for according to *Moses* his foretold curse, assuredly to follow *disobedience*, *The stranger to the Commonwealth of our* Israel, *was made the head, and we the tail*; they were made *governours*, true *governours*, *Subjects*. They, who were to go in and out before the people, whose lips should

ſhould utter the meſſages of *peace*, did breath nothing but *flames of fire*; and they, who ſhould deliver the words of judgment and underſtanding were (ſuch as *Jeroboam's* prieſts) the *off-ſcowring and abjects of the People*. Out of the *Goal* or *Bridewell*, from the *Stall, Kitchen or Buttery*; & indeed the whole tribe of them, from this or that contemptible courſe of life, aſſume to themſelves the ſacred *Prerogative of a paſtoral charge, leading ſilly ſouls captive*, as alſo themſelves were led to the pit of perdition. They riſe from the dunghil, and handle the moſt holy things with unwaſhen hands. And no *Sectary*, no broacher of hair-braind frothy inventions, but was (not barely permitted, but) priviledged with ſuch tolerations and immunities, as if their ſervice could not be illuſtrated with ſufficient magnificence; the *poor fools* thus advanced, not conſidering that undue exaltation, *and an haughty ſpirit go before a fall*. Aſſuredly they, who are in ſuch ſlippery places of *height* (the baſe quality of the perſons forbiddeth me to ſay *honour*) and vulgar eſteem ſuddenly raiſed thither, are ſet there for others fore-arming caution, who ſhall ſee them as ſuddenly caſt down into deſtruction. For there muſt with every mans advancement go along in

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embraces *meekneſs of Spirit, ſelf-humiliation* and *ſincere devotion*, if he would have the acquired additions of honour really continuing. Otherwiſe *promotion* proveth but like an halter to a thief; it preferreth him to deſtruction, and without repentance lets him drop down into *hell*.

CALLING to mind ſome of our paſt days revolutions, I found theſe with innumerable others, to preſent themſelves to my view. I made uſe of the firſt comers for my preſent occaſion. Enough were theſe ſet down, nay, too too many, had it ſo pleaſed *God*, who knoweth better than our ſelves, what is moſt meet to be tolerated; whoſe wiſdom as it tranſcendeth all humane reach, ſo its diſpoſals of us our ſelves ought not by us to be limited. If our *Phyſician* for the health of our bodies tells us, that ſome blood muſt of neceſſity be taken from us, in regard we acquieſs in his skil and judgment, we patiently ſuffer his will; neither at length may we ſay it is enough, when he knoweth that more muſt be ſhed. Well may we then wholly reſign up our ſelves into the hands of the moſt wiſe and faithful *Phyſician* of our ſouls, and live for ever. We muſt ſubmit, and after ſubmiſſion conſider the benefit, which doth loudly ſpeak it ſelf unto

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us such as the artifice of the insuperable love hath wrought it. Surely nothing hath been in these intestine commotions lost by any one for *God*'s sake, but *God* did at present repay it with *himself*. The *soul* had liberty to treasure up life, while the *body* was rackt neerest to death, and *God was at hand a ready help*, when the need was of greatest extremity. What we have now, *Peace* at home, *Religion and liberty* restored, *a gracious King* over us, *lawful Magistrates* among us, and the former *authority* of our *National Laws* setled as heretofore, we should not so much prize, if we had never known the loss of them. *Pride and fulness of bread* caused too much inward disdain and outward irreverence of *God*'s blessings, which now we learn to look upon more seriously, and use more thankfully. For my own part, my *King* (whom enjoying I truly esteem my self to live, whose safety I do and ever shall (*God* being my helper) to my utmost endeavour, accounting it mine own welfare) might in much probability have had less of my heart, more of disregard, fewer of my prayers, more of ungrateful forgetfulness, if my souls freedom had never been curbed through his enforced dereliction of his *Crown and Royalties.*

alties. So might I have been more liable to a more imminent danger, that of *disloyalty*, and breach of *God*'s commands (who would have *Kings* honoured as sacred, and their very names not to proceed from our lips without especial reverence) which might suddenly have depressed me into irrecoverable misery. How many there have been in former times of this number of negligent subjects I know not. But of this I may rest confident that multitudes have repented of their remissness, having been thankful for that *rod of their chastisement*, which at last made them know their *Father* and *themselves*. Some men in consideration only of their worldly condition could liberally bemoan themselves as deceived by their own wisdom. For while they warily kept themselves as neuters, thinking thereby to lye hid from spiteful fortunes molestations, they lost both their honesty and their hopes. Their *Allegiance* to *the most pious of Princes* (who thought nothing too dear for his people) they willingly forgat out of a dastardly fear of losing what indeed they could by no means keep. But their fears being past by the loss of all, they could see their errors, and bethink themselves how much might theirs with the like losses of men

men in their condition have advanced the juſt cauſe of their *lawful Soveraign*, if they had made a timely reſignation of themſelves and part of their poſſeſſions unto him; how much ſo many perſons hands and aſſiſtance might have ſtrengthned him, if they would but have righted themſelves in defending him. An *unprofitable infidelity* did at laſt make theſe *loyal*, when *loyalty* was become full of infirmity. But theſe being ſenſible of the moſt deſpicable weakneſs of humane wiſdom, or rather the fallacies of worldly confidence have found out a better ſecurity by relying on the wiſdom, which is more than humane. Yet amidſt all that could happen, no faithful ſubject (a juſt value of all things conſidered) repineth at his loſſes, becauſe they were all in ſome meaſure deſerved, and in whatſoever their preſent fortunes ſuffered diminution, they were in the ſame or greater meaſure recompenſed. As we ſtood affected towards our *King*, ſo alſo towards our *God*. Some mens wills both to the Spiritual and Temporal warfare were equally poyſed; *Religion* obſerved not ſo much out of ſincerity as cuſtom, witneſs that frozen zeal in many, which gave occaſion to the ſly rebel to accuſe all. But to thoſe, who were not altogether bankrupt

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of ſincerity the enſuing alteration had but an harſh reliſh, inſomuch that they ſaw it high time to make lukewarm affections exiles, when through the want of zeal to *God's cauſe* they enabled each miſcreant to climb to the height of what either his pride ſuggeſted or his hopes purſued. To ſee the ſtrange alterations of *divine Worſhip*, to ſee *God's holy Name* made the amuſing cover of all prophaneſs, the name of *Juſtice* the pretence of *Regicides* and *Parricides*, was enough to awaken that drowſie *Spirit of indifferency*, which could content it ſelf with a *remiſs holineſs*, and a *piecemeal performance of duty*. Thoſe, whom pleaſure had before bribed, ſorrow had now made to ſpeak truth and acknowledge our *Churches* excellency in the polite decency and graceful compoſure of its *Lyturgy*, and other *Conſtitutions*. For as nothing maketh men love virtue more than the beholding others odious in their vitious behaviour: So many men (beſides the *Hypocriſie* and *Inſtability* of the *Components*) conſidering the ſlight topperies of a *Directory*, and the whimſical deportment of men in their newly introduced worſhip, needed not eloquence to ſpeak the former *Service high and majeſtick*. It was commendation enough of the *former* to

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see the *later* so meet an object of contempt. *Ignorance* and *Pride* go as mates hand in hand. *Pride* walketh along with a supercilious gravity, and with an overweening disdain beholdeth other men and their actions; but consulting with *Ignorance* at her right hand, now to tread each step with a graceful deportment, and following her advice, those altitudes of speech and gesture become not admired according to expectation, but instead of admiration cometh first neglect, afterward scorn and laughter. He, who maketh outward shews of grandure, must have correspondent inward sufficiency to bear up the outward frame. Understanding men will not be cheated by the transparent abuses of *Pride*. Had some complaints in hatching before our intestine commotions proceeded no farther, it had been more to the credit of the pretensively virtuous *Rebel* in two respects: First, in regard of the punishment to come looked upon as due unto him; Secondly, in regard his pretences and deeds being so different, his face would not have appeared so ugly to the common view. For thousands, who at first heard only their complaints, but saw not their intentions, have extolled the complainants for religious and well meaning, but

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have ſince found them highly abuſive to what they ſeemed to aim at: and perceiving this, have had juſt cauſe to glorifie *God* for their own timely deliverance. But they, who were alway reſolved where they had begun to end, were then enlivened one way, although ſadly dejected another way. Although they wept at the ſight of their *natural Mothers* countenance transfigured with inundations of tears and blood, and their *ſpiritual Mothers* choiceſt jewels proſtituted to contempt, yet were they revived with the remembrance, that when they had loſt all, they notwithſtanding held faſt their faith, and had ſo well merchandized as to exchange their *reputations* and *eſtates* for *the crown of patience*, to barter *earth* for *an heavenly inheritance.*

THERE was nothing in all this, but what might give advantage to the *Chriſtian Combatant*, and (as to himſelf) improve his joy, the *Conqueſt* being foreſeen and the *Reward* foreknown. For although *without were fightings within fears* of pretenders and undermining *Informers*, yet what could they do more, who had left nothing undone? They might lay a greedy hand upon our bodies, and all thereto apperteining; but upon the riches of our ſouls (as the

delight in *rack-contemning Obedience*, *and undaunted Loyalty*) their violence wrought no command. Although they encouraged themselves in our spoils and losses, yet they miserably tormented themselves with the remembrance of our undisturbed resolutions. There could no age be more fruitful in miseries than that; yet none more miserable in their own and most mens esteem than *the misery-inflicting adversaries*. If all the inventions, that the malice of *Devils*, and men worse than *Devils*, could suggest, might entitle us to misery there wanted nothing, which might make it compleat, and *this world an hell*. And yet even then did we triumph over calamities, having indeed sighs and tears to spend for the authors thereof, whom we had learned to pity, because by fools only esteemed happy. We did as we ought, rejoyce; not according to the *Epicures* vain prescriptions, who advise men to fortifie themselves against the occurrent miseries of life by the still entertainment of surfeiting pleasures; for their pleasures were not then to be reached. But in us, as *Christians*, did this *joy* take up its proper place. For notwithstanding that almost all places and men were corrupted against a *Loyallists* peace, yet spiritual secu-

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rity and joy was purposely entertained as the enemy of calamity and fear. They ignorantly accomplish the good mans happiness, who most obstinately oppose it. So do they labour for nought, not purchasing more for themselves than a sad accumulation of bitterness, having most assuredly hell within them. Those *devillish potions* extended for our bane, and to root us out of the land of the living, became to us (seeing *God's* will and pleasure) *precious conservatives*, and *life giving sweets*. Were it not that the fiery trials of our faith were of excellent benefit, what meant *the Royal Prophet*, speaking to *God* in a thanksgiving confidence, saying, *Surely the wrath of man shall praise thee?* In fine then, *What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Why, saith one *holy Man*, *In all these things we are more than conquerors; Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake*: And another biddeth us *Rejoyce in these things, inasmuch as ye are made partakers of Christ's sufferings*. And surely *Virtue* doth outshine the *Sun*, its glory being incapable of Eclipse; it is not only such as

cannot be obscured by mists and clouds, but appeareth thorow them with the more admired splendour, and this because it hath more especial strengthening from *heaven where its conversation is.* Thence our joy hath its beginning and encrease, and will there find a blessed consummation, which as it can have no being, so neither impeachment from the things of the world. *immortal tranquillity* and *joy* we have then attained to, when we are by *faith* made insensible of humane injuries, and have left earth while upon it. If we unfeignedly believe in him, we may be assured that he will protect us with blessings and bring us safely through this to eternity of glory. *Amen.*

O My God, who upholdest my life with thy comforts, and settest me always in safety, how apt am I to mistake thy loving kindness, and in my heart to conceive frowardness towards thee?

Give me therefore faith to see thee, my Redeemer, as well in the cloud of the evening, as the sunshine of the morning; for I desire to fix my hope in thee.

I said in my haste, I am cast out of thy sight; but even then was I made to see my

own infirmity, and thy ſtrength was made perfect in weakneſs.

Therefore I now ſay, that although innumerable troubles ſhould compaſs me about, yet thou ſhalt encompaſs me with ſongs of deliverance.

Although I am toſſed with the waves of adverſity, I find that thy left hand is under my head, and that thy right hand embraceth me.

Let me, O my God, be alway able to reſt confident in thee, that although I ſow in tears, I may reap in joy.

When affliction lay upon me, I ſaw it to be thy good pleaſure; I bare it and was ſilent; wherefore indeed ſhould I repine at mercies?

Becauſe in thy light I am ſure to ſee light, I ſhall walk on comfortably; yea, although I walk through the valley and ſhadow of death, I will fear none evil; for thou art with me always.

Whenever it is thy good will and friendly pleaſure to try me, let patience have her perfect work in me, that I may (through thy grace) be perfect and entire, wanting nothing.

If thou do it by words againſt my ſelf, little can be ſaid, which I wretch have not deſerved. Peradventure thou haſt ſaid to this or that Benjamite, Curſe him.

Yet be thou pleased to give me serious repen-
tance, to look mine affliction, and requite m
with good at my latter end.

Let me never return with fury to them
who backbite me, but with humility to the
who dost correct me; so shalt thou be pleas
with the sin-offerings and oblations of m
lips.

If I am tryed by words or actions again
thee, O Lord, I am unable to bear or restra
them; Arise and maintain thine own cau
remember how the foolish man reproache
thee daily.

If I have seen, O Lord, I have seen
that the enemy hath done wickedly in t
Sanctuary.

A man was famous according as he lift
up axes upon the thick tree; but they bre
down all with axes and hammers, and thou
otherwise hindred from the execution of m
chief, they yet speak swelling words, and th
talking is against the most High.

Thou knowest, O God, that many have fo
lowed their own pernicious ways, by whom t
way of truth hath been evil spoken of.

We were (and indeed are yet made) a sco
to our neighbours, our enemies laughed amo
themselves.

All this hath come upon thy people, yet ha
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they not forgotten thee, nor ſtretched out their hands to a ſtrange God. They would not turn away from thee to fall down before ſacrilegious Uſurpers, neither give that honour to them, which was due to thy ſacred Vicegerent only.

I beſeech thee eſtabliſh the juſt; but with mine eyes let me behold and ſee the reward of the wicked, and let not any wilful tranſgreſſor proſper in his way.

Let me never deſire to eat of their dainties miſchievouſly gotten; but hide me from both the infection and danger of their counſel, and all thine from further inſurrections of the workers of iniquity.

Let thy truth be alway my ſhield and buckler, and do thou both defend and guide me with thy free Spirit.

If it be thy friendly pleaſure to try me, it may be alſo thy fatherly will to chaſtiſe me; but, Oh, correct me in mercy, not in thine anger, leſt thou bring me to nothing.

I have ſinned; What ſhall I do unto thee, O thou Preſerver of men? I will patiently bear thy rod, and the chaſtiſement of my peace.

Thou art juſt, O Lord, and correctedſt me for mine iniquities.

I have ſinned and done fooliſhly; for which

although thou hast plagued me, yet thy loving kindness is ever before mine eyes.

Before I was afflicted, I went astray; but now I say surely goodness and mercy shall follow me all the days of my life.

Truely my soul waiteth upon thee, from whom cometh my salvation, yea under the shadow of thy wings will I take my refuge until the calamities of this be over-past.

Surely thou art my Rock and my Salvation; I shall not be greatly moved. Amen, Sweet Jesu, Amen.

Our Father which art in Heaven, &c.

CHAP.

CHAP. II.

Reflections on the Mercies of Restauration.

NOW is our *revenge* throughly wrought; we desired not *evil*, and behold *good* came. We were innocently (as we only ought) avenged of our adversaries by deprecating their souls vengeance, by pitying them, whose self-created miseries were the bittereſt of our afflictions. And we assuredly find that *love* is a pregnant passion having conceptions and productions beyond supposition. While *God* considered the silent rhetorick of our hearts freely disposed to forgive, and heard those louder cryes of our sighs and tears for their amendment, he answered them with such success as suited with our desires because with his glory; but hath moreover added such benefits as transcended both our desires and hopes. Our desires if they did fly high, yet could not soar so high as *God* can reach, nor could they dive so deep as the descents of his humble bounty. *He maketh the out-going of the evening and morning to rejoyce*, and bringeth *joy* unto us farther than the eyes

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of our mind can discern. Whether in our *Sun-setting* or *rising* he is the same *light* still, and his day hath no end. And although the shadow, as it were of an approaching night, mindeth us of our natures declination somewhat darkening our understandings, yet, where *God* is, the light of *joy* is still permanent, however it be for an additional delight changeably represented. The substance is still the same, notwithstanding its various dress (as I may say) doth beguil the natural vision, and multiplieth one into different pluralities. That invincible peace of mind, which although still worried, is unalterable, after a long conflict with the treacherous world becometh at last augmented; having sooner wearied all than it self, it is rendred greater by its conquest, and more joyous through a continual disdain of slavish sorrow. And *God*, who loveth *patience*, loveth also to have an end of it, and to give it the same end and beginning, alacrity and the diffused bliss of a calm security. Which end (when *Patience* hath had her perfect work) he wisely setteth at his meetest time, sometimes making delays where he will give more than an ordinary joy to the former stock treasured up in an extraordinary trial. Otherwhiles he dispenseth with time, himself

ſelf (in a ſort) thinking his love abſent, when it is not burthened with ſpeedy diſpatches of ceſſation and reſt. So he did by his good friend *Job*, whom he held not out the lingring expectation of another life, but gave a reſt and recompence on earth as the ſhort *emblem* of a recompence eternal. *Patience* after ſuch a degree of ſervice is *emerita*; and *the ſoul* having been long enough exerciſed therewith, ſhe is exempted from farther labour, and reſigneth her place to ſome other *Virtue*. Neither, becauſe a true *joy* may and ought to be retained in the fiery trials of temptations, is it always neceſſary that we puſh thoſe pikes. *God* will give unto his ſervants more than a bare ſingle cauſe of rejoycing; he loveth to multiply them, that ſo they may be known to be his gift, who giveth not by peice-meal, neither is ſcantingly liberal. The *influences* of his *bounty* are proportionable to his unlimited *love*, deſcending as for divers cauſes, ſo in divers manners. By variety and multiplicity of gifts his *bounty* is not diminiſhed, but is amplified and enriched by liberality, and by giving rendred (as it were) more able to give. Now after we have a while patiently endured his will, his benefits by courſe ſo run, that we no longer ſuffer

but

but receive. Either in *heaven*, or both *earth* and *heaven*, there is for us assurance of having the former benefits of *suffering* compleated by an *immunity* from suffering, and even this *immunity* crowned with all accessory *joys* befitting a triumph. Come we now to look back upon scoffs, reproaches, ignominies, contempts, and whatsoever injuries; they could not harm us, because not lasting; and the very foresight of their speedy end must needs excite our *joy*. A most divine expression is that of his, who introduceth *that incomparable Pattern of patience* in these words, *Jesus Christ the Author and Finisher of our faith, who for the joy, that was set before him, endured the Cross, despising the shame*; even for the *joy*, which was the evident support of his *souls* so weighty burthen, and unto which he was to run throughout the race of finite misery. It is a cowardly part to fear that enemy, whom we know we can out reach, and he is but pusillaminous, that is disturbed with grief and fear for that calamity, which he is sure to out wear, and (if he please) able to contemn. Things of little or no continuance have not their name or value among durables: and how can we judge

that

that evil, which peradventure would prove ſo, if it could purchaſe life, but is extinct almoſt ſo ſoon as it beginneth to be? Our life here for the very brevity of it may (we ſometimes think) ſcarce juſtly be termed life; yet affliction hath not a leaſe of that little, which is, but is put to its progreſſes and retirings; nay, each *hope* cruſheth it when it is moſt powerful and high. Theſe things conſidered, are enough to force up the fire of joy into a ſacred flame, even while it is daſhed with the billows of affronts, and beſhowered with the ſtorms of miſeries; for after this ſtorm is over, the day will prove fair, and our preſent heat will be ſufficient for the preſent occaſion. And ſurely although all *God*'s works are inſtrumental to draw us towards him, and to fix our whole delight in him, and that with a *love* pure and unfeigned, which *caſteth away fear*, and although *adverſity* do this effectually, yet he at laſt giveth *proſperity* too. For the ſame thing is aimed at in both, and both reliſh well enough with the pious *Soul*, but the later is more pleaſing to the *bodies* guſt, and *Gods love* to us is ſuch, that his *ſoul will not alway ſtrive with man for that he is fleſh.* We are frail, and too too ſubject to miſcarriages,

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ſo that that *joy*, which for a while did ſtoutly bear up, may at the laſt lack *faith*, and ſink, therefore ſhall it have a relief and change; but only when *God* ſeeth his time. As *God* intendeth at his conſtituted time to ſatisfie *the longing ſoul* with himſelf in eternity, and with it the companion of its labours, advancing *the body* to that glory to which (as ſupernatural) it can lay no claim without *the ſouls* more priviledged grace: So doth he here ſometimes as it were by viſion give an appearance of our entry into *that glory*, by converting the exuberance of our ſorrowful eyes into ſtreams of pleaſures, and flouds of pious rejoycings. And all this is for the manifeſtation of his own *power*, and confirmation of our *faith*; that as we have ſeen him able to create good out of evil, and light out of darkneſs, we may believe him able to ſtop the inſolent proceeding of the foot of pride, and after a preparation by temporal favours to enlarge them into ſpiritual and boundleſs. *God's glory* is our *life* and *ſtrength*. This to him raiſed out of the two *great oppoſites* of *good and evil*, becometh to us the *united effect of joy*. The ſundry contrivances of it become to us but one entire, becauſe a perpetual *joy*; and we ſtill through *love* having

having our eyes fixed upward, continually behold it one and the ſame, though compacted of a multiplicity of unexpected revolutions. He is glorified in the *conſtancy* and *prayers* of his ſervants, in their *fervency* and *reſolution*, in their *exaltation* above the world, and in their *humility* in *aſcribing righteouſneſs to their Maker*; and again, in his own *mercy* protecting, and *goodneſs* afterward delivering them; in their *faith* and *hope* of future happineſs through the benefit of it here aſſerted, and by their *thankſgivings* unto him, who alone *worketh wonderouſly*. And likewiſe he is glorified in putting an end to *the powers of darkneſs*, and *bringing the wheel over the ungodly*; in fruſtrating their violent and depraved counſels; in making manifeſt to the world that works of wickedneſs are no fortifications, but only are as *a broken wall*, *and a tottering fence*; that wicked mens *ſecurity* is *danger*, their *wiſdom madneſs* and *folly*; that their *paths* are either upon *ice* ſlippery and ſubject to ſudden diſſolutions, or upon *glaſs* brittle and deceitful, no way able to bear thoſe ponderous weights to be paſſed and repaſſed upon the ſhoulders of *armed rebellion*. Thus *ſhall iniquity* ſtop her mouth, *and innocence* proſper even in theſe our days, the truth

truth of that blessing being experimentally proved in our present times, that *the meek shall inherit the earth.* Unto them *God* will here give earnest, for what he meaneth to give hereafter, and by the lesser maketh confirmation of the greater. *God* hath triumphs for his *Church militant*, even such as when it may *lead its captivity captive. Earthly joy* may sometimes prove an obstacle to mans entry into the *joys of heaven*; but never when it is thus made the consequent of an endured *Cross. Christ* (whose *disciples* true *patients* are) after his descent from the *Cross*, would glorifie his *passion* by *a resurrection*, and a time spent upon earth exempt from sufferings. To us also will he (as he findeth most expedient) allow a mitigation of *tears*, an inversion of *joys*; that as we had before *rejoyced as partakers of Christ's sufferings*, we should now rejoyce as being partakers of his *resurrection.* He doth graciously permit us to arise out of the languishing bed of cares, and in companies to enter *Sion with the songs of triumphs in our lips, and our mouths filled with laughter.* Although *we must through many tribulations enter into the Kingdom of heaven*, yet *God* doth frequently (after the *fury* of *tribulations* cooled) by a temporal *prosperity*

sperity use to bring his *Elect to the border of his Sanctuary.*

IT addeth very much vigour to our *joy*, that when the *Devil* (as he is apt) rippeth up things past, and long since covered with the aged mantle of oblivion, to put us into a slumbering dismay and contempt of hope, we erect our Spirits to a contradiction, and solace our selves with the opposite indulgence of whatsoever experiments knowledge can suggest. *God*'s neglect of his people, and leaving them to toyl out their whole time of life (like slaves in Gallies) without any apparency of future happiness more than in uncertain promise, is a firebal of *Satan*'s compounding. But if he appeareth with such language, with far fetched and tortured circumstances, we have our examples ready to confute him. For such a thing as the direliction of a servant, there never was on *God*'s part. And yet we see and know that there are many more instances of gracious returns of *love* and *satisfaction* in this life given, than of those, whose rewards were referred to another life. All his alledged circumstances are but continued calumnies. *God*'s care is continually laborious in the production of new supplies, and contenting goods appliable to man's

(otherwise) destitute condition. So that that creature is neither forgotten nor forsaken, whose benefits are not bestowed once for all, but flow down like the *Giver's love* daily and eternally. We have not that alway at the beginning, which some of us would have, but we have alway all of us what we should have; and while *need* is staved off, *want* proveth a *treasure*. For when we have wisely learned to need nothing, but what we may have, we have at last more than abundance given as a supply to what we wanted, that is, what we had not, yet required not till *God* would be pleased to give. To whose *goodness* and proper *care*, we being reserved, are enfranchized *members* of his *Court of audience*, and have (not any thing, but) all things at will. He is happily destitute, who is destitute of all but *God*; for he soon findeth to his great consolation and hearts-ease, that there was no true good, which he ever intended for himself, which *God* (to make good the devout man's position of a *satisfying hope*) hath not in most ample manner provided for him. Our *high Patron of pleasure* taketh great content in satiating *the longing soul* with those sweets, which are the manifest fruits of its long contented (although

(although still earnest) expectation. Commonness causeth an ungrateful undervalue of things, and assiduity of deeds. That we may truely esteem works of *greatness* and *goodness* we have them artificially transposed one before another. Our *reason* must not facilitate those favours, by which our *hope* must be still strained to an higher key. *Hope* is made to depend on *Providence*, and *Providence* keepeth all in store for the time of *Necessity*. As *Necessity* cometh on by degrees *Providence* produceth her *Offam Cerbero*. So have we the wide mouth of that *devourer* miraculously stopt, and *God* in his *provident care* always reserveth the best until he knoweth it will be most welcome; and then *Come, buy without money and without price.*

THAT *Kingly Prophet*, whose long confined *Scepter* bare a more awful sway over *Kingdoms* and *Nations*, through and after a tedious *persecution*, knew not before hand what he was afterwards better schooled in, that *Saul*'s blood thirsty labours did chiefly make way to his *crown*, and that without them he had never been *King of Israel*. That he was *hunted like a partridge upon the mountains*, proved a fortunate chase to him, who by this means preyed upon the game enclos-

ed in the *Pursuers* nets; when he fled for his *life*, he hastned to a *Diadem*. *Saul* with his followers were but so many *Ministers of state* to make the way more ready and easie for this *friend of God* to ascend his *Throne*. Great is that *happiness* to which *Virtue* climbeth by craggy passages. For as her labour justly claimeth the reward she aimeth at; so neither doth she catch at flies seeking by a mean satisfaction to repair the loss of past time. It is *felicity* in the fullest measures, which alone can counterpoise her grand performances. Nothing less will serve the turn, neither this unless sought with an answerable labour. Honour becometh not such to the magnanimous, unless he hath passed through vales of horrour, and in pursuit of it over-run mountains of contradicting perplexities; nor is Ease at last accounted a blessing to him in the foresight, unless he can see it through multitudes of difficulties and laudable attempts. But then cometh *Honour* like it self, and *Rest*, which shall not be attainted with reproach, when the *Purchaser* hath his head adorned with the beauteous *flowers* of his own well-husbanded *Garden*, and with a cheerful countenance eateth the savory *fruits* of that *vine*, which his own *curious hand* hath planted, dressed, and

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meerly by labour nourished until it came to good liking and Perfection. Our forefather *Adam* had in his *punishment* this much *hope*, that he should not be eternally miserable because entitled to the benefit of a laborious *toleration*, which always looketh forward to *felicity* and a *reward*. Although he deserved nothing of happiness in regard of his sin, yet he could not but comfort himself in the hope thereof being thought worthy that injunction to labour, which faileth not of a recompence. For the good, which by such a beginning and an answerable continuance should be pursued, must undoubtedly be more then moderate. Our peace with *God* (which includeth bliss incomparable) is wrought by inevitable conflicts with the adversaries of it. A Worldly *peace* is frequently acquired with *effusion of blood*, and is alway to be conserved with *vigilancy* and *laborious care*. Nay each pettite delight ambitiously publisheth its worth by its difficult procuration; as if it were impossible for that to give *content*, which never gave *molestation*. Every thing, which hath but the appearance of good giveth man this demonstration, that his choice part of life hath its enjoyments either under or from durance. Holy *David* would not *sacrifice*

to *God* of *that*, *which cost him nothing*; for by that *Sacrifice* religiously offered he expected the concession of a merciful *blessing*; Therefore would he not have his *offering* an *undervalue* to his *hopes*. Indeed all that we have or can is *Gods*, so cannot our best faculties merit any thing at his hands. But if he be pleased with that satisfaction, why should we not give him largely of his own (abilities of soul, body and temporals) that the more we give the more we may receive and live happily by becoming (as I may say) prodigal towards him out of his own bounty. Our faculties are his gifts, so that what we bear is by his strength, (which we sometimes abusing cause our own misery and his greif) but when he sendeth joy as the reward (although the work be his own) we rejoyce for our selves. To the *faithful and good servant* it was not said, *Enter thou into the joy of thy Lord*, before that by due tryal it was found he deserved an *Euge*; but when that appeareth the *servant* shall become a *ruler*. A little labour sometimes obtaineth an unproportionable and large recompence. It is alway so between us and our *God*, who for our feeble endeavours, which he is forced to strengthen, giveth not onely more liberally then we can deserve (for it is satisfacti-

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on enough to us that he mercifully assisteth) but also more bountifully, then he hath given us power to conceive. But without some perturbations cometh no good at all. *Joy* easily gotten is as easily lost; it is over whelmed in a moment being but the treacherous forerunner of some approaching *misfortune*. *God* giveth very usually that, as best which nature in the birth esteemeth as worst. *A sorrowful beginning* for *God's* sake findeth a *Joyous conclusion*, nay an endless *Joy* through *God's love*.

BUT they, who would have their life exempt from sufferings, are most sure to suffer. Not seeking what they should, they unavoidable fall upon what they strive to shun. *The wisdome of worldlings* in their generation is rather to inflict then commiserate or be co-partners with those, who ly under *the rod of the Oppressour*. They defraud their understandings and will of true delight, by hankering about meaner pleasures, for the reach of which they care not how they get up above others trampling them down with the foot of insolency and scorn. They are proud of their refined ignorance, that they can with a serpentine winding avoid dangers and contrive paths of present safety to themselvs. But they weigh not aright the

ſtate of hereafter, forgetting whither thoſe ſmooth paths lead, and that their ſweets will end in bitterneſs. *God is not in all their thoughts*; therefore their ways muſt needs tend to miſery and ruine. *The fear of God* is the ſole firm *foundation of ſafety*, *God* himſelf is *the ſuperſtructure*. This alone proveth the impregnable bulwark of well being; all other works of defence are but *hay, ſtraw and ſtubble*, which incendiary miſery's will undoubtedly conſume and make waſte of thoſe treaſures thereto entruſted. So that they, whoſe labours and confident care in bearing all for *Gods* ſake, was by theſe derided, will be able to upbraid them with their hope and *laugh at their calamity*. This is the end of corrupt pleaſure; *Lo! theſe are the men, that made not God their ſtrength.*

HERE you ſee an end of their *joy*; a *joy* indeed having its beginning meerly in *fancy*, and which never offered it ſelf as ſuch without the laſhes of a *correcting* and *prophetick ſpirit* full of contradiction. And ſo do they bid farewell to that ſweetly delighting *vanity*, *the iſſue* of a beguiled mind extinguiſhed and condemned to the ſhades of perpetual forgetfulneſs. It is firſt derided by its *hope*, afterwards forgotten by its

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parent. How miserable then is that mind which hath had of these a numerous progeny? A great mischeif remediless to the evil. But *the just* have for the production of their *joy* the midwifry of intelligent *Discretion*; which *joy*, though frequently at first it behold the *Sun* (*of righteousness*) in showers doth afteward mightily thrive under the warm dispensation of his clearer beams. Neither is it such, that the mind might require occasion of thankfulness for the prescriptions of an oblivious discharge. For the *Joy*, is such as exceedeth all other, and can alone give cause and desire of perpetuity. This doth refresh *the memory* and still begetteth objects of its renovation, *God* is that *Pleasure*, which over-whelmeth all others. And our *Joy in him* bindeth *the memory* to a willing discharge of its office. For good cause have we to remember him, the thought of whom ceasing, our *Joys* are in a moment captivated, our *delights* dissolved. Whom that we may the better remember all things make a confluence of representments to mind us how good, how gratious, how wise, how beautious, how glorious, how immense (and what not?) our *God*; our *Joy* is. And how earth can afford such representments (if a thing questionable) is readily resolved. For it

it is true that we have here but a rude and slight draught of an exquisite and unconceiveable *Beauty*. However this he hath given us that we might know him, that by this foretaste of him we might be urged upon most eager and impetuous longings for *his All*. He hath made the *world* but the *shaddow* or *riddle* of himself. But it is nevertheless a *shadow* which pre-acquainteth us of a *substance*; And a *riddle* it is which expounded, manifesteth, a *superlative excellence*, and (although in darkned delineations) an *incomparable glory*. The *Sun*, while he measureth out a full day to the inhabitants of the opposite part of the *Globe*, by the *Moon* and *Stars*, imparteth unto us some scatterings of his light, which present he obscureth, both supplying and excelling them: So doth *God* impart himself to us by the ministry of his substitute creatures, that our understandings and memories might be busied with him in this his *Proxy-presents of glory*. By this consolatory way are we lead to *Heaven*; the *Mind* exercising it self with *Patience* waiteth the change of these *weak lamps* for the more *inflaming light* of *the morning Sun*. Which until its appearance we anticipate by the remembrance of it promised, by the Love of the *Giver* and the confi-

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deration of his preſent *Gifts*. By the remembrance of what is paſt, and the enjoyment of the preſent *Hope* conſummateth its victory over *fear*. We remember that what we ſuffered portended the fruition of what is now in our *Love embraces* and *Joy ſonnets*; and both paſt and preſent give an inſight of the impoſſibility of our *hopes* ending in an *annihilation*.

IN the mean time it is one (and not the leaſt) acceſſion to our *felicity* to have done what is worth the exerciſe of *Memory*. While we do well, we have herein (as well as other reſpects) the upperhand of the *rebel adverſaries* of good, that our *memories* are no way troubleſome in too too officiouſly preſenting us with paſſages unacceptable. For to them the *pleaſure* is vaniſhed, the *memory* of evil adherent. It is to them a ſtill reiterated *rack*, a continual *recidivation into miſery*, an alway reinforced *miſcheif*, *the torment* of the damned preexecuted. It muſt certainly be for them that the grand *Architect of pleaſure Epicurus* contrived ways to elude *the memory*. But the ſenſe of unfortunate ſin will not be quelled with the recal of thoſe more lucky, nor will it admit of a mixture of delightful imaginations, by which it may

may confound it ſelf. Their pleaſures interrupted (although indeed never real) cauſe a galliſh diſreliſh, which is never allayed until the place, which conceived them, be waſhed with a deluge of penitent waters. But the good man, having no cauſe to be afraid of himſelf, doth lengthen the joy of toleration by daily Meditation. He entertaineth no thoughts, but what are (not only ſerene and calm, but) of higheſt delight. To him nothing concurreth, but what hath a true ſeaſon of *joy*, nothing, but what ſtriketh him into *thankfulneſs* and *admiration* of the *Divine goodneſs*. He thinketh of nothing, as to himſelf, without *God*, whoſe multiplied benefits he now findeth to have ſurrounded and advanced him to what he is, *in God's light ſeeing light*; for *God* having been alwayes good, hath to his former goodneſs added this *to lift up the light of his goodneſs upon him*. *God* hath run through his whole life with him, and *prevented him with the bleſſing of goodneſs*; the remembrance whereof reneweth him, and maketh him greater in knowledge and contemplation. So doth he make *a reſurrection* of paſt *favours*, and by the benefit of *Multiplications Arithmetick* encreaſeth and enjoyeth them over and over. By this faculty

culty of recollection he hath the benefit both of what is and what was; nay more truly of what is by remembring what was. The conſideration of *God's* miraculous mercy in his protection of him under imminent dangers, and amidſt dayly emergent calamities, affordeth him pleaſures agreeable; reviewing labours paſt he admireth the inacceſſible magnitude of that ſtrength, which led him through them, and moſt gratefully extolleth *the Authour*. He remembreth paſt troubles not with an *afflicted* but *gladſome mind*, and is a *patient*, who never thinketh of his recovery without grateful acknowledgments of his *Phyſician*. Eſcapes from inconveniences poſſeſs us moſt with delight. It is an exceſſive pleaſure to us to run over the ſtories of our Pilgrimages, and we are raviſhed with rehearſals of paſt dangers, even thoſe moſt terrible when preſent; old age exulteth in nothing more, nothing more reviveth the aged or putteth approaching death further back. We glory in our lucky miſfortunes, in our continuance unchangeable amidſt continuing viciſſitudes, in all our preſervations, but more abundantly in the *Preſerver*. *Good deeds* are his work, and cauſe neither *fear* nor *ſhame*, they leave no

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ſtench behind them when they go out; nay they go not out at all, for *memory* retriveth them. They are grateful both to our ſelves and others, and live ſtill in both. Whatever betideth us without, they preſerve peace within, and at laſt reſtore it without too. However in the mean time to their *Authours* they give vacation, and make his *life* a continued *Holy-day*. Never was the remembrance of a good action a grief to any, the moſt wicked man. It appeareth in a ſinful perſon like a gloworme in the way in a cold night, it ſhineth, although it giveth no heat; the ſight is pleaſing, although it afford no light. But a truly practiced *piety* maketh it all *day* within, and enliveneth us with *a celeſtial fire*. It fruſtrateth the malice of *fortune*, and out liveth *death*; ſo that it neither feeleth the one nor feareth the other. It foreſtaleth *misfortune* by a preoccupation of *the memory*, which it employeth in contenting repreſentatives; It weareth out trouble, and conveyeth us paſt death whileſt living, by an aſſurance that we ſhall live beyond it. When we are in our Graves, that, although unburied, goeth with us ſtill, it being the onely peaceable poſſeſſion of both living and dead. So they

they, whoſe virtues have been approved by durance, and have eſcaped through the ſurges of temptations unwracked, have the greateſt titles both to *fame* and *felicity*; and when they are pleaſed to reflect upon them can redouble them, make them inſtead of *a paſt miſery a preſent benefit.*

ALL this *joy* our *memory* worketh for us; and this in conſideration of *God's mercy*, But his *juſtice* ſhall do as much, and his *Providence* too in the government of all things. When we call to mind the revolutions of things paſt in the World, and the varieties, which go to the compoſure of it, we look up to that *Wiſdom*, which hath contrived and directed them to their ſeveral ends with a juſt admiration of his ſage diſpoſals, with as juſt a condemnation of thoſe feigned fopperies of *Chance* and *Fate.* We may then find and know that all things happen by his ſacred permiſſion and will, which as it delighted us in the *ſufferance*, ſo much more now in freer diſpenſation of *ſweets reſembling the celeſtial.* Of all changes we may in much meaſure ſee and recount the reaſons the books of divine *Providence* being open unto us. We may, among other things innumerable, ſee there recorded the *proſperity* of the *wicked* and their *confuſion*, and

and admire *God's wisdome*, who *setteth them in slippery places to cast them down headlong to destruction.* The *just* are alway under the tuition of his *fatherly eye*, although in all worldly sense cast out of his *favour*: the *wicked* even in his *prosperity* is but heaping up the *incendiary coals* of his own *destruction* and *ruine*. Although he look like one of *Pharoahs* more proveable herd *fat and fair*, it is but to fall into an unsatiable *gulph*. *Providence* is best commended at last. Happy he, whose *care* for the present did never put stop to the *hope* of his future well being: for *the righteous shall see the vengeance and rejoyce*, nay, *he shall also delight himself in the abundance of peace.* The fore knowledge of *God's providence* proveth *Memories* darling, and *Hope* not frustrated, though *dead* by *fruition*, is *revived* by *recollection.*

WHO should relate this to the World but we, whose *Hope* have increased by improbabilities and have outlived themselves? Our seed committed to the earth and lying out their winter under variety of afflicting weather have met with their spring, that after the confirmation of their roots the tops may have their flourishing and ripening seasons. We, who have half an age lived

lived under the *oppreſſion* of continued *uſurpations*, may now at length, when our *Sun* is by divine providence, mounted to an higher both degree and ſtrength, ſhoot forth into a timely viridity; and through his ſeaſonable and powerful operations of heat may be preſerved and perfected for the *divine husbandmans* both *glory* and *delight*. We have not onely outlived our durance, but its impoſers too; and through *God's* bleſſing our confidence and deeds ſhall in future ages have a pleaſing and odoriferous acceptance, when their names ſhall ſtink in the noſtrils of all men, yea, even their own very *inſtruments* and *adherents*. Each man *ſhall eat the fruit of his own labour*, and *his deeds* likewiſe *ſhall follow him*. Of which harveſt none can be bereaft, for every man's tranſacted life pleadeth for him his merit, and claimeth his due in deſpight of whatſoever obſtructions. As *God is not mocked*, we *are not deceived*. But they, who in our dayes ſo willfully deceived themſelves by endeavouring to *mock God*, which way can they now (as they were wont) cry up *the truth* of their *Religion*, and *the reality* of their *intentions* by the ſucceſſful *event* of their *actions*? their own arguments heretofore

framed in a self defence were all of them wont to prove their self confutation, this onely excepted, *Time and Providence* (those neer freinds to truth-seeking *Reason*) have also divested them of this fraudulent pall, and made naked to their shame the very secrets of their diabolical practises. *God* never ordered the course of worldly happiness so directly towards the righteous man's habitation, as that it never deviated; neither is wickedness in the acting alwaies unfortunate. *God* doth not alwaies signe his pleasure with his immediate finger, either suddenly advancing the right or depressing the wrong. It was a commendable fiction of *Jupiter* in the distribution of his blessings, commanding an equality to good and evil. Which gave a semblance as if he should favour *corruption* and *vice* as much as *virtue* and *honesty*. But he knew if *Virtue* should be able to engross to her self the whole stone of the common blessings of *wealth* and *worldly content*, she would be more courted and wooed for the train she beareth after her, than for the proper esteem due to her *worth* and *beauty*. We daily see that *villany* may be *successeful*. *Theives* may oppress honest *travellers*, or an *avaritious* eye may

by power and deceit out-reach *a well meaning neighbour*. But *God* alloweth neither of the *theft* of the one, or the *rapine* of the other. Obſerve therefore the end of ſuch; they ſhall be taken in the ſnare of *Gods wrath*, and *fourfold Reſtauration* will not ſatisfie. And, beſides the the end of the perſons, conſider their purchaſes from the known truth of that vulgar obſervation, that *ill acquirements are no inheritance*. We can now fight them with their own weapons: Either they were miſtaken in their *cauſe*, or elſe *proſperity* in this life is not entailed to virtuous deeds. They, who ſo impudently or rather blaſphemouſly boaſted that *God* atteſted their *actions* and *the juſtice* of their *cauſe* by ſo many ſignal victories, and permitting them from time to time to proſper in the world, are now ſilent as to this vaunt. Although they conſpired with *Hell* to throw their *conſciences* into a *lethargy*, and then to attempt any thing in *Gods name*, the ſucceſs of their attempts was onely to the advantage of future miſery. For when their Lucky hours had let down their laſt ſandes the *lethargy* proveth but a *charm*, and receding giveth quickneſs to their *verberating foe*. The diſturbers of

the Kingdomes peace had for their cheat of ſanctity, by which they would appear white and innocent in the Vulgar eye, chiefly this of ſucceſs. But their fall from their aſpired altitudes maketh our acclamations and triumphs to be heard at diſtance, inviting others to participate of our *joy*. Their dejection, either head-long from the degrees preſumptuouſly aſcended, or penitentially to a ſincere *obedience* from a *mock devotion*, could alone have been the means to raiſe our beloved *Sion* out of her aſhes. Though the firſt happened to be the means, the latter was more in our wiſhes. For my ſincere thoughts are that we ought not to *glory* or *joy* in their *puniſhments*, ſo much as to *pity* their *Obſtinacy*, whoſe hearts we find compoſed of *imitigable bitterneſs*. Our long captivated *Church* retaineth that diſcipline in her renewed proſperity ſo far *to love her enemies*, as to wiſh them, who have been *thorns in her ſides*, to become *members of her body*, and *coheirs* of her *felicity*. Whatſoever *joy* ſhe conceiveth from *the memory* of *God's* enabling her to *the victory of patience*, when theſe perſecuted her, ſhe eſteemeth not ample enough ſo long as that *godly ſorrow of repentance* prepareth not them

them a meet habitation for *true joyes* reception. For although *God* (whose praise shall therefore be alway in my heart and tongue) *hath turned again the captivity of his people as the streams of the South*, and hath built his *Church* as upon *Mount Sion, which cannot be removed*; yet our *joy* is in a sort deficient by the want of so many members torne away from her, and one part of her body become as it were impotent; so many persons, the work of *God's* fingers, for whom *Christs* most sacred *body* was pierced and his *Blood* shed, either perished or under eminent danger of it. But then what was wanting was made up by the remembrance that *God's* long offered *mercy*, being by these refused and his *grace turned into wantonness*, they are deservedly punished in their obduratenes. We cannot but rejoycingly contemplate his awful *Justice* in permitting those, who have had so great *a share*, and *hands* so deeply stained with the *innocent Blood* of persons of all qualities and conditions, with *stupified consciences* to run on the course they began, not listing to him, who recalleth. *Gods glory* is incessantly *the just man's bliss*. Which way so ever it pleaseth him to work it becometh a smiling spectator. And

his ſeveral wayes he hath to glorifie himſelf in bringing to paſs theſe certainties, that *the patient abiding of the Meek ſhall not alway be forgotten*; that *God will avenge his one Elect, which cry unto him day and night, though he bear long with them*, to the end that *proſperous Villany* may never ceaſe to *fear*, nor *calamitous Virtue* to erect it ſelf to a *juſt Hope*.

AND now the time looked back upon ſeemeth not long, becauſe at laſt our *Seige* is raiſed, we *releived*, and our *confidence* magnified. *Hope* is a ſweet companion, which with much validity conveyeth us out of the ruines of our times and unawares thruſteth us paſt fear of danger. We have as it were ſlept and dreamed out the ſadneſs of our paſt times but our eyes are open to the bleſſings of our preſent life, which by an evangelical liberty reſtored becometh the gladſome vigil of that everlaſting *Holy-day* in *Heaven*. Much may it ſtrengthen our *Hope of Heaven* that *God* hath reſtored unto us the uncontroulable uſe of his *Courts* and *Houſe*, whether we may reſort in companies and with notes proper to our thankſgiving ſolemnities celebrate this *feſtival* the precedent of our ſtill hoped for pure, bright, glorious, and never ending *day of rejoycing*;

Much

Much may we be enabled and enclined to pray for encreaſe of pious Aſſociates, who may with us bleſs and magnifie the *Supream and ſole Ranſome* of our lives and liberties; Much may our *Mother* rejoyce in the recovery of ſuch reduced members as were before alienated from her *tuition* and powerful *benedictions*, whether wilfully, ignorantly or cowardly; And for ever hereafter may *Diſcord* receding confine it ſelf to that *Stygian rabble* of irreconceiveable rebellion, whoſe invention and ſucceſsleſs iſſue it is moſt properly termed. So ſhall graceful *Virtue* have flouriſhing pavilions in every heart, and (each man being conſecrated a new) *Paradiſe* be no more one, but a plurality.

NOW let us compare them and diſtinguiſh *Joyes*. He who with *Ermine curioſity* hath preſerved himſelf clean and innocent, though he thereby incurred the hazards of life, having eſcaped all dangers, hath a more through paced *Joy* then he, who hath run through any whatſoever dirty actions either to defer an empty fright, and to entertain a crackt and unſeemly happineſs. The one now looks upon his *proſperity* as *the ſpoils of victory*, and his own becauſe he ſerved for it; the other laugheth

but as it were for company with a fainty ſence of pleaſure, and is either in his heart looking another way (as before) upon more ſenſual pleaſures, or bethinking himſelf how and where to pour out the *tears* of his macerating and envious *grief*. Now he that doth any thing to obtain his *Ends* or ſecure his *fears*, propoſeth to himſelf a *joy*, yet doth but,

——*Propter vitam vivendi pendere cauſas.*

BUT it is requiſite that I vindicate *proſperity* and extol it now, although I before condemned it. Yet neither did I diſcommend this now in diſcourſe, nor can I be induced to praiſe that before condemned. As for that *proſperity*, which I before ſaid to be *the Souls canker*, it was ſuch as fomented natures too too violent inclinations to vitious contentments, and incited man to the unmanning himſelf. According as *proſperity* giveth *joy*, I either acquit or condemn it. If in our *Joy of Reſtauration* any depreſſeth his *Soul* with meer temporals and debarreth it the priviledge of aſcent into the preſence of the compaſſionate *Reſtorer*, what doth he but *reinthral himſelf* and *torment his joy*? If the uſe of the gifts brought in with *peace* be more frequent then of *peace continuing*

gratitude

gratitude, the man thus uſing them doth at the moſt (and that too not without checks) rejoyce but to halves; his *diviner part* is both hindred of her *flight* and blinded from her *Joy*. The temptations of illuding vanities grow more and more importunate, and they, circumventing the man, nurſe him up (as if in true pleaſures) in unſeen miſeries & conjure him to an ignominious ſlavery. He embraceth rotten deformities, and uſeth means with expedition to unbind the contignations, and let fall into irreparable ruine the plaiſtered piece of mortality. So doth *proſperity* become his *Scourge*, becauſe he, in contempt or neglect of *God*'s glorious ſervice, becometh the Worlds ſlave. Or again, if we have too able memories to recollect the ſurreptions and loſſes ſuſtained in the late barbarous broiles, and becauſe theſe breaches are not made up, to charge our hearts with repinings intermixed with joy, what do we but make uſe of our ſtrongeſt faculties to cheat our ſelves? We are to look forward to what is to come, nay, to conſider what advantages we have in the happy Reſtauration of *King and Church*. Many (it is true) are *the inſidious baits* laid for us every where and way; but while *God* is our chief deſire *proſperity* helpeth, nor faileth us.

Therefore

Therefore to those, who constantly behold *Gods will* as their most desireable *pleasure*, *the good* wrought in such varieties maketh wonderfully for the heightening of their *Joy*. None but a distempered palate thinketh bitter sweet and sweet bitter, for a sound body hath a distinguishing gust: So sincerity of Religion giveth sound judgement for the election of the most savory delights, the Sum whereof is *God*, the particulars whatsoever perseverance in Love promoteth to the understanding.

NOW that *prosperity* at all proveth obnoxious to future discontents by too too indulgent supplies of luxurious appetites, is no fault of the times, but of the persons, who cannot learn to behold the beauteous blessings of *God* with chast and temperate eyes. Neither is the subservient and ready good an excusive plea, for immoderate either lust or use, nor given otherwise then for a punishment to such unrestrained wills. It is true that there is more danger in an exalted state of life, then in a depressed, because more privy temptations, more publick ones, but then care is the more commendable, and likewise resistance is the more glorious when the assault is feircest. They then, who were frighted nearer *God*, and farther off

off a *ſelf-love* by the *Sword*, *Perſecution*, *Nakedneſs* and *diſtreſs*, have made *adverſity* beneficial to their *Souls*, if their *care* now become not (like a watch not wound up) ſlack in time of greateſt urgency. *Temptation* is no *neceſſity*, neither *ſtore* hurtful unleſs miſapplied. The true uſe of *proſperity* is to be led amongſt, and, through the dilicacies, and charms of pleaſure, and leave them conquered and as often as we are ſo led to recede with maiden appetites reſerved for *God* alone. Thus onely do we uſe theſe benefits aright, and thus uſing them ſhall we duely remember the greatneſs of the ſuccour afforded by them, when time would wipe away the tract and obliterate the legend. Thus uſing them do we enlarge our *Joy* in them, becauſe our *Joy* in *the Author* is thereby perpetuated. The greateſt and ſincereſt of pleaſures (as directly in reference to things of this life) is *to bear and forbear*. Temporal things coming ſuddenly to their height do ſuddenly decreaſe; and the benefits of this life too greedily taken and uſed, ceaſe to be benefits after one full enjoyment of them: onely *moderation* (with reference to *God*) lengtheneth them and preſerveth the *joy* of them entire. They are ſo made to reach from *earth* to *heaven*, and *the joy* of

of our *ſpan-long life* is ſpun out into a *glorious thred of immortallity.*

SEE now how farr our confidence hath carried us. The prayers of *Faith* have wreſtled and prevailed with *God* for this return of peace to his *Church* and this *Realme.* A pious boldneſs in asking any thing of *God*, and reſolution in denying any thing to our ſelves for his ſake, will procure a more proſperous advancement for us than this, even an exaltation above temporal to eternal *reſt and peace*, Amen.

O Lord, thou haſt been favourable to this thy Land in Redeeming thy people from captivity; thou haſt forgiven our iniquities, and covered our paſt ſins: thou haſt taken away thy wrath and turned thy ſelf from the fierceneſs of thine anger.

Therefore our meditation of thee ſhall be ſweet, becauſe thy ſalvation is nigh them that hope in thee, that glory may dwell in our land.

Thou haſt remembred thy mercy and truth towards thine Iſrael, *and the ends of the World have ſeen thy ſalvation, O righteous God.*

Truely thou art good to ſuch as are of a clean heart; but we had well nigh committed folly againſt thee in being envious at the proſperity of

of the wicked, when we ſaw the Tabernacles of Robbers proſper, and that they were encompaſſed with Worldly happineſs round about.

But at laſt when we drew neer to the refuge of thy word, and conſidered the Wiſdome of thy diſpoſals we were taught not to condemn our own lot, neither envy theirs: For we underſtood deſtruction to be nigh their habitations, and ready to receive them.

Bnt thy Servants are alway with theſe; thou upholdeſt them with thy Right Hand.

Thou ſhalt guide us with thy counſell, and afterwards receive us to Glory.

Thou ſhalt encreaſe our greatneſs, and comfort us on every ſide; ſo that our lips ſhall greatly rejoyce when we ſing unto thee, and our ſouls alſo, which thou haſt wonderfully redeemed.

Let this be written in our hearts, and likewiſe engraven in the rock for ever for poſterities ſake, that the generations to come may know it, and the people, which ſhall be created, may praiſe thy name, who looked ſt down from the height of thy Sanctuary to hear the groaning of the priſoners and preſerve the multitudes of the afflicted.

Surely

Surely the upright ſhall rejoyce, for they have ſeen the vengeance, and ſhall boaſtingly ſay, Verily there is a reward for the righteous.

Thou haſt proved us and tried us as ſilver is tried; Thou cauſed'ſt men to ride over our heads; we went through fire and water; But thou haſt brought us out into a wealthy place.

We long ſat by the way ſide mourning for the Ark of God, catching at all tidings, which might nouriſh Hope. At laſt we underſtood, and now confeſs thy power, who haſt brought it out of the houſe of Dagon.

It is well for us that we have been afflicted. Yet aſſuredly, if thou hadſt not been on our ſide, when malitious men roſe up in fury againſt us, they had even ſwallowed us up quick.

But (praiſed be thy name, our favour and Defence) our foot is eſcaped out of the ſnare of the fowler; the ſnare is broken and we are delivered.

What are we that thou haſt thus magnified us, and heard our prayers continually, importuning theſe to ariſe and to have mercy upon Sion? *How great are thy loving Kindneſſes and Mercies, who con-*

conſidered it that the time to favour her, even the ſet time was come.

And now thou haſt ſet thy Tabernacle in Salem, *that Righteouſneſs and Peace might kiſs each other.*

Therefore unto thee do we give thanks, O Lord, unto thee do we give thanks, for that thy name is near, thy wondrous works declare.

Let our mouth be filled with thy praiſe and honour continually; and be thou exalted, O God, above the Heavens, let thy glory be above all the earth.

And now, O Lord, I beſeech thee remember me, thine unworthy Servant, with the favour that thou beareſt unto thy people, and viſit me with thy Salvation, that I may ſee the good of thy Choſen all my days, and rejoyce in the gladneſs of thy people, that I may Glory with thine inheritance.

Make all thine glad according to the days wherein they have been afflicted, and the yeers wherein they have ſuffered adverſity, that the beauty of the Lord God may reſt upon us.

So ſhall we not go back from thy precepts, but devote our ſelves to fear thy name; ſo ſhall we be eſtabliſhed in the way that is right,

and

and make known thy faithfulness to the great Congregation.

Blessed be the Lord our God, who alone doth wondrous works; and blessed be his glorious name for ever and ever, and let the whole Earth be filled with his glory. Amen, Amen.

Our Father which art in Heaven, *&c.*

CHAP.

CHAP. III

Reflections upon particular benefits obtained by his Majesties happy Return.

GOd is alway *a ready help*; but more especially at time of need. Our own industry is but a blunt stupidity (take it in the most refined abilities) without his exhibited aid. Our necessities would be more urgent upon us then our wills could be active for us, should our best subterfuge from danger be our own meer contrivance. But *God* is ever present; yet more sensibly in the time of greatest necessity, when he seemingly hath absented himself. He seemeth not present, when necessity is absent, because but remissly invocated. In time of need prayers are our refuge, till our desired *Supply* cometh, who sometimes answereth our expectations sooner, sometimes later, according as we either pray, or he seeth expedient. He doth frequently delay until our pressures grow almost too too weighty, and then

he becometh a ſpeedy and powerful *Deliverer*. Indeed the ſordid ingratitude of man taketh notice of no deliverance, but ſuch as is miraculous, and ſeldome much of that, after the wonder and need are both over: ſo far is *God* from our hearts, although alway preſent in our enjoyments, they being his liberallities. And in regard of our ſlight eſteem of the more common favours, *God* doth ſuffer our dull acknowledgments to be ſharpened by the want of thoſe his bleſſings ſometimes undervalued, and that ſuch want as may make us ſufficiently to remember even our dayes of forgetfulneſs. Then, when our crooked diſpoſitions are ſet ſtraight and upright, we have leiſure enough to bemoan our ſelves and lament our paſt vileneſs, but ſcarce wiſedome to foreſee our eſcape from the quickſands of thoſe perplexities, which we have no reaſon to deem other then inevitable. Nevertheleſs *ſuccour* cometh borne upon the wings of *Providence*, and quaſheth *Tirannizing fear* in the midſt of its ſurprizals. More then to a ſentenced *ſufferer* in the very nick of time a letter of reprieve, or an hand of help to a ſinking and ſoul expiring perſon, was our deliverance gratious becauſe more im-

improbable, nay very miraculous. The commonneſs of our calamity was before our general comfort; ſo neer was the fatal knife to the thred of our hopes. But it is never too late for *God* to put a ſtop to the proceedure of malicious practices. He findeth not any time paſt, or any thing difficult. What to humane underſtanding may ſeem an impudent neglect, becometh to him a well ſlighted occaſion, and our beſt time is not alwaies his. *Providence* hath its fulneſs of time, which (let man never ſo impatiently labour to haſten it) will not be prevented nor deferred. Witneſs this our former expectations, and our preſent acknowledgements, which praiſe *God* for his wiſe and ſucceſſeful delayes. In due time *God* gave us a *Moſes, a Princes, a Ruler, and a Lawgiver*, under whoſe conduct we have been led out of more then an *Egyptian* ſlavery. We have loſt nothing by our hope being deferred, the length of time being well ſupplied by the perfection of our *Bleſſing*; *a moſt gratious Prince*, and we hope that what time was wanting to him and us, in his deſired reigne over us, may in the felicity of many enſueing years be returned to him as an additional *Crown*, to us an encreaſe of *joy*.

AND of this his calm return giveth us an extraordinary assurance. He affordeth us by the serenity of his demeanour a large prospect of felicity, if our wayward *perverseness* (like the never contented *Israelites*) change not the blessings designed us by his ministry into *plagues* and *curses*. We have seen his forgiving nature abhorring such crimson pleasures as are more sanguinary then necessary for *Gods* glory. *Innocence* conducted him a nearer way home then to swim through *a sea of blood*. He thought it not good to return the same way, by which his enemies forced him to depart. *God*, who useth to win by forbearance, and *delighteth not* so much as *in the death of a Sinner*, was his *Pilot* and brought him home *to the harbour of rest by peaceable desires*. He would have civil dissentions and fraternal jarres cease, and that we hear not hostile and distracting *Alarms*, but onely such harmless clashings as delight and recreate; that by our exercise and union we may the better resist forreigne contrivances and attempts.

HOW truely *Golden* would our *Age* have been had this rare patern found an universal observation, had real *peace* and *joy* met with a free access into every heart?

But

But it doth not a little interrupt our rejoycing that many harbouring unquiet thoughts do prepare War againſt themſelves. A little gall marreth a great quantity of delicate wine, and a few *dead flies cauſe the Apothecaries* precious *oyntments to give a ſtinking ſent*: So doth a little of the leaven of diſaffection in ſome few give frequent repulſes to our copious and active joy, while we are forced to mix ſupplications with thankſgivings, and commonly to ſigh for their miſeries in the midſt of our own triumphs over miſery.

IT is ſtrange that the *Divine Providence*, which illuminateth moſt, ſhould blind any. But if deformed and vitious Souls turn things ſacred into ſin, and wholſome remedies into the nature of their own diſtempers, *God's* Grace is nevertheleſs wonderful. If the *wicked man* poyſoneth his *antidotes*, and maketh himſelf worſe by the receipt of them, the fault is not in her *Phyſitian*. Although the *Atheiſt* forceth his will to obſtetricate to ſenſuality, conjuring to ſilence all thoughts of a *God*, *God* recedeth not, neither is the more abſent, but filleth the World with the brightneſs of his glory. The perverſe fool may term *Providence*, *Chance*, but yet adviſing with

even his own reason, he may confute himself. However we know who it is, that produceth Sublime and excellent things out of indisposed materials. We know that our present *promotion came neither from the East nor from the West*, blown by accidentiary winds, but it was *God's finger*; *he is Judge*, setting up the right and depressing the wrong. Let whatsoever adversary read himself those loose lectures, which his heart onely superficially entertaineth; yet no *Diabolical Subtilty* can withstand those *quick lightnings*, which *God's* powerful works do dart upon his *conscience*. And know he must, that whereas he would bribe his *internal witness and judge*, he doth but the same as he, that would retrive rivers back to their Fountains, and chain up the winds in an imperious Den or Castle; so impossible it is to confound that habitation of equal *Justice*, where nothing is perverted. Our *Kings* many and Miraculous deliverances from most eminent dangers, and the thred of his life interwoven with durance and protection, may in all reason silence the *parlour Sermocinatours* of *rebellion*. They all know (and some confess) whose work both *preservation* and *Restauration* is; yet they retain a certain inflexible

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ſtiffeneſs. *God* muſt be beholding to them for a certificate of approbation, or the work ſhall be none of his. Nay, if the preſerved *King* and grateful people ſatisfie not their exorbitant luſts before the will of the great *Preſerver*, they will attempt the undoing of what *God* hath done, as if aiming at the annihilation of his power.

BUT their powers and wills are not in the ſame conſiſtory, being as far divided, ſo unequally active. And he, who now diſableth, did formerly diſappoint. They, who formerly endeavoured the *fruſtrating* of *Providence*, were their own puniſhments in many fruitleſs attempts, but now they are, eſpecially by neceſſity of forbearance of acting that, which in will hath been long ſince peretuated.

HOWEVER let them do and think what they will, experience teacheth the us truth of this, That *althongh hand joyn in hand the wicked ſhall not be unpuniſhed; but the ſeed of the righteous ſhall be delivered.* That the later is performed is puniſhment for ſome onely to behold, who are (beſides their ſin) more miſerable then any, as being the peeviſh Authors of their own ſufferings. The rack of *envy* in their

food the *juyce* of gall their *Drink*, ſeeing their *Ambition* cannot *Mount them on horſe-back*, *while Princes walk on foot.* But while we enjoy our innocent deſires, may they long live and wiſh and hope; yet never obtain, until their wiſhes ceaſe to be malignant and fixed upon the bloody ruines of *Kings and Kingdomes.* Such red lines are they deſirous to draw in their *Calenders*, as *Holy day* marks, that we may juſtly thank *God* who *hath ſet his King upon his high places*, and withal curbeth their virulent and fierce inclinations, ſo that he hath his enemies objects of deriſion, yet one entire motive to compaſſion.

ABUNDANTLY and moſt deſervedly may we thank *God* for this *Sum of mercies*, *A King.* From each of *God*'s mercies flow ſo many rivulets, as there are perſons to enjoy it, or that is hours to be enjoyed; But this is a *Mercy* containing innumerable of the greateſt. The free uſe of *true Religion* is one inexplicably. Which that each perſon may apprehend, let him with calm and ſerene thoughts quiet thoſe tumultuous waves within him toſſing his affections to and fro at will. Then may he with an inquiſitive devotion look into our ſacred *Miſteries*, and return to himſelfe charmed

charmed out of all crooked prejudice by their noble blandiſhments and pleaſures. Adde we to the ornament of this bleſſing the mercy of uniteing *Peace*, which he that deſireth not, deſerveth to be ſubſervient to ſhame and miſery, and juſtly meriteth our wiſhes, that his own peace onely he may ſacrifice to his fury until his temper by ſuffering becometh pacificatory. The magnanimous *Chriſtian*, who mindeth the general good more then his own particular intereſt, findeth himſelf there ſafeſt, where none fear, and maketh his chief *Manſion* to be *his Houſe*, who taketh pleaſure in ſeeing *brethren dwell together in unity*. But this bleſſing without our *King* was not to be hoped for. The *Crown* and *Crown properties* ſit neither commendably nor quietly upon any head and ſhoulders but the right. Beſides (for *God* doth extraordinarily aſſiſt thoſe, to whom he giveth the *ſacred Prerogative*) they are too weighty to ſit long on any wrong head or ſhoulders without a downfal or removal. Either of which happening *the ſhip of ſtate* falleth in peices, the compoſure of which will never be effected by ſuch croſſe-byaſſed affections as (at ſuch a time) commonly approach to the management of the work

work. So while many contend for the *Maſter ſhip*, all is loſt. And in ſuch combuſtions, where ſome hope and moſt fear, there is onely laughing work for forriegn ſpectators. But this evil is removed when the *right hand* holdeth *the ſword of Juſtice*, when he, who onely ought, beareth ſway and juſtly requireth *Obedience* in all.

WHAT happineſs I here ſpeak of in our enjoyment of him, our *Sovereigns* titles foreſpeak unto us in theſe words, *King and defender of the Faith.* There needeth no more commendations of the firſt then a review of the paſt times, which were moſt ſad, diſmal and utterly obſcure for want of *this radiant Luminary. The Prince of darkneſs* then keep his *feſtivals*, and (prompted thereto by him) *every man did that, which was right in his own eyes.* The contrary goods hoped for and to be effected by the power of the *Regal preſence*, may juſtly multiply ſuffrages in its election and eſteem. Accordingly we have known the joy, and heard the acclamations of the people at our Kings return; A voice grown much louder in twenty years ſpace. A Prince wiſely eminent is the expreſs image of God upon earth. The loſs of ſuch an one therefore could be no leſs then an unhappy

happy dejection into *Cymerian darkneſs*, which tyranically uſurped a Soveraignty over our benighted ſouls. But violence in the extreames being leaſt durable, the glorious beames of *Kingly ſplendour* have victoriouſly diſperſed thoſe thick miſts and obſcuring vapours; and our languiſhing ſpirits are revived by the bright rayes of his (ſo much longed for) preſence. The happineſs to be found under regal government is amply manifeſted by the events of the contrary. Our own memory may ſerve inſtead of reaſons. But among ſome commendations of it *God's* own words are expreſs and highly obſervable, *They ſhall ſay, we have no King, becauſe we feared not the Lord*; where the cauſe of deprivation was *the Kingdomes ſin*, and *a Kings abſence the Nations plague*. And as to our ſelves we had long been ſick of, and deſperately groaning under the miſeries of *a changed and ſtill changing ſtate*, but remembring our ſelves deſervedly puniſhed as privy to our own diſtempers, when ſometimes we ſlighted *God's* favours at ſuch time as we were full of them, conveyed to us through this *Golden Conduit*; we did bear it as we might, but do now mightily rejoyce at our recovery. As therefore health is truly

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ſo eſteemed by thoſe, who have felt the bitter outrages of a perilous diſeaſe and have been reſcued out of the very jaws of death; whereas their careleſs thankfulneſs ſcarce owneth the *Supream Preſerver*, who were never ſenſible of him as an angry *Correct our*: ſo we may be taught to prize *God's* ineffable bleſſing, and to *ſin no more leſt a worſe thing come unto us* then our overpaſt miſery. Humble ſupplication procureth, and gratitude prolongeth divine favours. As long as we know and are our ſelves *God* will ſmile upon us and reigne over us by his *Word* and *Vicegerent*.

TRUE greatneſs is alwayes that, which keepeth the road of virtue and goodneſs. They were the prayers of an undoubted and bleſſed *Martyr, a King* for a *King*, rather that he *ſhould be good then great*; but withal hoping that God had *deſigned him to be both*, that is, *King and defender of the truly ancient and Apoſtollick faith*. That *God* hath made him the one is to the performance of the other, and that he will alway prove both, he giveth us to hope and believe. Which *Title* if ſome (according as their ſeveral humors tranſport them) will not acknowledg due, for their ſakes do we

chief-

chiefly rejoyce to apply it. The want of their conceſſion maketh no diminution of his honor. That he Laboureth by example & power to reſtrain the madneſs of diſtempered brains in a general good, even theirs over whom the power is exerciſed, would deluſion ſuffer them to ſee it. But that we have one to *ſay to the fools, deal not fooliſhly, and to the wicked, lift not up the horn*, is an eſpecial felicity; which *God* hath given to them, who are deſirous to ſerve him in truth and uprightneſs. Whoſe prayer it conſtantly is, *That God would ever give him to the Church ſuch a nurſing Father, under whom her Children may thrive and proſper, and devotion be cheriſhed and magnified, that glory may dwell in our land, and the beauty of our God might reſt upon us.* Great men by their good examples do exceedingly propagate piety, which is by ſo much rendred the more illuſtrious, by how much it is admired and practiſed by illuſtrious perſons, who are

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to the people in their religious growth as heaven it self to the tender plant.

GOD, in his love to us through our most blessed *Saviour*, hath in a great measure provided for our souls and bodies. He hath given his *Church* beauty and ornament, and we hope that he will add strength too by a *King*, who cannot but know how to rule his people, for whom and with whom he hath been throughly tried; he hath learned to cherish them being himself alway cherished *in the bosome of the Almighty* to be returned to us a sure pledge of *Gods* love; he knoweth how to rule them, who hath manifested his moderation and power over himself in scorning *revenge* and in silence passing over (& so expiatiating) those numerous *injuries* & *indignities*, which might otherwise have injured the *Nation* with the brand of perpetual *infamy*. And as we found in him a noble acknowledgment that his Subjects have not been all guilty (but many of them

par-

partakers with him) of his miſeries; ſo we reverently adore that admirable temper of *Majeſty* mixed with *meekneſs*, *hands* bountiouſly open to reward the conſtant, and *armes* expanſed to embrace the penitent; whereas *ſowre aſpects* and *revengful hands* had been leſs then the merit of thoſe to whom his favour hath been beyond meaſure extended. Herein he hath truely manifeſted to the world how fitly the *Scepter* burtheneth his ſhoulders, how hopeful a *Governour* he may juſtly ſeem in his *Subjects* eyes, who could ſo eaſily ſway his own paſſions. Where *Reaſon* as *Soveraigne* is enthorned in the heart governing all mentual ſuggeſtions, that mans actions are drawn by the true line of virtue, and keep within the juſt lines of mediocrity. So did his *moſt gratious Majeſty* moderate his courſe being princely and undejected in his loweſt condition, humble and full of clemency in his exalted. No offers or temptations could deduce him from his love, zeal to *that Religion and Church*, wherein he had been ſo carefully educated. We may thence hope that he will in gratitute to *God Omnipotent*, who hath reſtored him to that, and that to him, labour to continnue a *Trofphee or fame*, *a Mirrour*

rour of perfection, and pray, *That God will* (to uſe the words of his *Father of ever bleſſed memory*) *ſtill diſpoſe him to all princely endowments and employments, which will moſt gain the love and intend the welfare of thoſe over whom God hath placed him; and think it his greateſt title to be called, and cheif glory to be the defender of the Church both in its true faith and juſt fruitions.* Which that he may be the more ſignally, *God* grant him a long and happy life among his *ſubjects*, his *ſubjects integrity* of *heart*, *ardency* of kind *affections*, and perpetual *loyalty*, and after, all to both him and them, that which ſurpaſſeth all, *Unity in Eternity of Bliſs*, Amen.

IT is of thy mercy, O Lord, that we are not conſumed, becauſe thy compaſſions fail not. In the height of our calamities thou makeſt a way for us to eſcape, which we never imagined; ſo wonderful art thou in thy doings towards the Children of men.

And now ſtrengthen, we pray thee, that which thou haſt wrought for us: Let thine hand be upon the man of thy right hand to conduct him out of dangers to the manſions of ſafeguard.

Let him flouriſh among us by a long and joyful

joyful life; let him win and receive the Congregations, and judge uprightly among the sons of Men, that his name may indure to all generations.

Let divine peace flouriſh in his time, with plenty and proſperity in his dayes.

Make us truely to underſtand that thy Providence alone was wonderful in returning him the head to us, his viduated members, and not to make ſinful and ſcornful recourſes to the dotagss of humane wiſdome, or worldly Chance.

However if malignant Envy will needs break out into deteſtable repinings, rather let them grieve, who acknowledge them not, then we, who now give thee thanks for thy bleſſings.

But becauſe we know that the fooliſh ſhall not ſtand in thy ſight, we will come into thine houſe in the multitudes of thy mercies, and in thy fear will we worſhip towards thy holy Temple.

We will praiſe thee, who giveſt deliverance unto Kings, and ſheweſt mercy to thine Anointed.

And now, O God, give the people peaceable and loyal hearts to behold, conſider and repent of their paſt folly; neither let the curſe of Jotham *or* Hothams *end light upon*

any

any of us as the reward of revolting giddiness.

Behold, we beseech thee, O God our sheild, and look upon the face of thine Anointed.

Deliver him from the counsel of the wicked, from the insurrection of the workers of iniquity.

Let not the enemy exact upon him, nor the wicked approach to hurt him; but scatter them as the dust before the wind, consume them as the stubble by the fire, who shall offer to send forth injurious words or stretch forth an offensive arme to disturb his peace and discompose our joy.

As for all such as have formerly turned aside to their crooked wayes, let them be covered with their own confusion as with a mantle till they be ashamed of their actions and repent of them, that thou mayest forgive and receive them.

Hear thou our prayers for him, and thy name, O God of Jacob, *defend him.*

Send him help from thy Sanctuary and pour down blessings upon him from heaven, granting his desires and fulfilling his counsel.

Thou hast prevented him with the blessings of Goodness and set a crown of pure gold upon his head; let him therefore evermore trust

in thee, that through the mercy of the most High he may never miscarry.

So shall thy people gratefully draw nigh to thine holy Altar, and pay the vowes, which our souls powered out before thee in the day of our calamity and fear; and then shalt then be pleased with us, when we draw neer to thee with the multitude, that keep Holy-day, to offer thee the calves of our lips, and to sing thy praise with joyful lips, Amen.

Our Father which art in Heaven, *&c.*

CHAP. IV.

The care of our King ought to be ou
of our greateſt cares. How ill th
ſome have vaunted of merit, wh
pretend to have wrought his r
turn?

MAN is naturally a ſociable cre
ture, to whom a ſingularity
happineſs is no way acceptable
who delighteth, as in a well being, ſo in
communion of it. To him it is no leſs
glory to cauſe then to poſſeſs joy. Th
members in the body are kindly diſpoſe
to each others proſperous ſubſiſtance, b
cauſe the common is the ſureſt good
but the laborous parts are more eſpecia
ly regardful both of the honour and d
fence of the *Head*, becauſe of its directi
faculties, wholeſome adminiſtrations and ſ
premacy. For from the *Head*, as from
Fountain, iſſue thoſe vital veins, where
the members (each in its proper place
are enabled to act and move. So is the
no ſafety, for either all or any of the
when this regal power is diſturbed a
we

weakned, whether by *the frowardneſs of the members* diſagreeing among themſelves, or their *rebellion* againſt the *Head*, or if through their *ungrateful neglect* it be betrayed to *external violence*. Now there is, or ought to be, mutual giving and receiving between *the head* and *members*; but yet *the* Members more need the *Head*, then *the Head the Members*, and the *Members*, in contributing aid to *the head*, are rather grateful than bountiful. Reaſon addeth a Spur to that dutiful ſubſervience, where the more is given the more is received, as is the caſe of the *body* performing allegiance to the *Head*. Herein the *members* are beneficial to themſelves, and every part whileſt obedient is inſtrumental to the general good. So is the whole ſtate of the *Body* flouriſhing and happy, becauſe the *members* are ſociable, diſciplined, obedient and loyal. The ſame reaſons of general convenience do dictate to *Subjects* in a *Realm* the ſame rules. To wound our *Head* is unnatural rebellion, not to preſerve and honour *him*, is diſingenuous ingratitude, conſidering what ſweet ſtreams run throughout the whole body of the *Kingdome*, when the *Head-ſpring* is undiſturbed, he can be no

good *Subject*, who ſhall dip his corrupted parts in theſe waters to the general annoyance; nay more yet, who ſhall not with a generous propenſity to the common good interpoſe even to his own ruine, when he apprehendeth any injury offered to the *Head of Church and State*. In the Judgment of the *Royal Prophet* it was in *Abner* a deſert of no leſs then death to have onely in curiouſly ſlept, and not to have *kept the Lords Anointed*; and that *Abner* might have a through inſight of the greatneſs of his crime, *David* confirmeth his aſſertion with no leſs then an *Oath*. A thing of ſo pernicious example and dangerous conſequence is the leaſt *negligence* in a *Subject* when the *Kingdomes Soul* is committed to his keeping and charge. The *Subject* muſt be *the Kings Armour* to bear off blows from his ſacred body, and firſt to be hewen to ſhivers himſelf, that the Sword may make no entry to that divine mortality but through his very bowels; he muſt be his *Fortreſs* with the bulk of his body to receive the ſhots of contemptuous murmurers, and his *Artillery*, which may at diſtance wound and diſperſe all the malicious Crews oft reaſonable complices; he muſt be his many-hand-

ded *Servitour* to execute his juſt pleaſure upon all eſſays, and his *Argolick Watchman* prying into all ſecrets with a provident induſtry for his good, and Searching *the Abyſſes of male contented* minds, being ever circumſpect and waking, leſt *any of the people* while he ſleep *come in to deſtroy his Lord the King.* Neither is this the part of the *meaneſt Subject* more then the *greateſt*, but of all in their proper places reſpectively. It was one of *Davids Worthies*, who *ſuccoured him and killed the Son of the Giant*; but his people were all in general careful of him, protecting that he ſhould no more come in danger, *leſt the light of* Iſrael *ſhould be quenched.* It is truely a moſt noble care and highly commendable, which poſſeſſeth that *Subject*, who reſolutely performeth this his duty; but it is nothing more then what is required of all, who are to lay to ſtake their lives, liberties, fortunes and whatſoever humanity eſteemeth dear or precious, rather then with a fainty baſeneſs abandon the *King* to prevailing miſeries. Men, who ſee the *Kings* affairs in likelihood of declination and will not put to their ſhoulders every man to bear his proportion and part, are a degree worſe then

thoſe, who mangle and weaken the bearers hoping for a booty in the general ruin. For profeſſed enemies may by a prudent prevention be ſtopt in the carreer of their deſperate deſigns, and the edge of their weapons turned upon themſelves; but thoſe mens cold reſolutions bring the *King* by expectation lower than could the others combinations, they diſhearten the well affected, and (beſides the baſe ends upon which they are intent) they do in effect but with their own backs levigate a road for armed fury to march on the more ſpeedily, as if they feared deſtruction would come too late. I cannot but call him *the worſt of rebels*, who pretended readineſs at all times, yet when his *Lord* calleth him in time of neceſſity, or when neceſſity beſpeaketh him in his *Lords* behalf, inſtead of proceſſion maketh an infamous retreat. It is true, that *Rebellion is as witchcraft*, and therefore *Rebels a curſed generation* but *curſe ye Meroz (ſaid the Angel) curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord against the mighty*; there is an aggravation of bitterneſs to them who came not to help. When *God* owneth the cauſe (as he doth the *Kings*, who is his *Anointed*) it is a curſed

curſed policy to ſave all and loſe ones ſelf, to ſuffer the wrack of honour and forfeit the glorious birth right of an *eternal Crown* for a meſs of ſlabbered vanities. *Religion* teacheth us to *Love our neighbour as our ſelf*, and in that reſpect to defend to the utmoſt of our power all, who ſtand in need of our help, as in our own neceſſity, we would willingly be releived: Our *Oaths of Allegiance and Supremacy* hold us to a *defenſive and offenſive obedience*; a *bond* which no reaſon or conſideration (as I conceive) may perſwade us to juggle with or caſt off; a *Knot*, which neither conveniences of *Hope* or *fear* can ſafely or juſtly unty. If conveniences of *Hope* might give a *Bull* of diſpenſation to an unwarrantable action (as is certainly the *breach* of an *Oath*) what daring *malefactour* might not exult and enlarge himſelf into brags of his boldeſt perpetrations. Indeed *Chriſtianity* were then come to the fatal period of its time, and all manner of Law and Moral equity muſt in mourning attend it to the grave, looking for their own ſuddain over-throw and next turn of ſepulture. But reward propoſed for breach of *Loyalty* is a deviliſh temptation, to the charms whereof no true

true *Christian Subject* will lend an ear; but contrariwise he sticketh to his *Prince* with closer constancy and greater resolution the more pressingly this insinuating and painted snare offereth it self. As not the *most promising hope*, so not the *most crabbed terrour* can work any thing, where the weight of an *Oath* and the acceptable suggestions of *conscience* mind *the Disciple of Christ* of his duty, and an answerable recompence. The Heathen could say.

——Phalaris licet imperet ut sis.
Falsus, & admoto dictet perjuria Tauro.
Summum crede nefas animam præferre pudori,
Et Propter vitam vivendi perdere causas.

In English (with the Readers favor) thus.

Let *Phalaris* command the falsity.
And dictate perjuries with's Bull fast by.
Think what a prize life's saved with honour stain'd.
And do not lose lifes comfort for life gain'd.

BUT a *Christian* hath respect to more than his present honour, as knowiug the dues of unfeigned *Obedience* to be immortal. When his *Prince* is his grand thought

thought and care for *God*'s ſake and love, he aſſureth himſelf of no leſs recompence then *God* himſelf. The *King* is under *God Religions* great *Guardian*, in whoſe face how do we read lines of care for us? Let aſtoniſhed and Watchful thoughts accompanied with prayers (which uſe to procure *Angel Guards*) be ever employed for his concerns, that he may receive the fruit of his labours, our pious and aſſiſtant cares returned for his perplexities. We by our *Chriſtian* ſedulity mitigate the harſhneſs of his cares, who is moſt perplexed for thoſe, who neither regard *God*'s glory nor their own good, who will not be *obedient* leſt they ſhould be too too *happy*. We ſhould all amend, that he may be eaſed. And truely if we be careful to our ſelves, we ſhall not be wanting to him, we ſhall lighten both his cares and our own. If we account his enemies ours, the care is divided; he beareth but a part and we but part, although each one beareth all out of a noble affection to his and the general welfare; and at laſt the ſucceſs is good and certain, there being in all a religious unanimity. This care proceeding from love becometh earneſt in its labours, ſpeedy in the

its ſervices, conſtant in its reſolutions, and valiant in its executions. It will not permit us to ſecure our ſelves firſt and ſerve the *King* afterwards, nor to break off our ſervices in the midſt by abrupt counſels, but with a deliberate judgement to ſerve him in ſeaſon, that we reap the harveſt of his approbation, and joy in his ſmiles. There is an abſolute *marriage* between *the King* and his *Subjects*, whereby there are interchangeably given aſſurance of *Faithful adherence* to each other in *adverſity* as well as *proſperity*; he cannot at all leave, they cannot, unleſs lewdly and impiouſly, forſake him. Let our endeavours therefore be ſtrong and ſerious, accompanied with prayer to *God*, that he would cheriſh him his boſome, that (according to his promiſe to the *King*) *through the mercy of the moſt high he may not miſcarry*, that he may have in all abundance of ſincere Love, although little cauſe to put it to trial, and this through the merits of *Holy Jeſus, our moſt bleſſed Saviour.*

WEE cannot but ſee our ſelves ſtrictly obliged by *God's* Lawes and common gratitude to ſee the *Kings* welfare both by us and from us. Now I come to conſider whether a Subject be any way capable of

of being accounted meritorious according to the common vaunt, when he hath done the utmoſt he can for the heightning his *Majeſties* proſperity. *Obedience* to his call and command is a duty towards *God* more than man. This obedience is *doing that, which is right in the ſight of the Lord,* (according to the *Scripture phraſe*) and not in the ſight of man alone. It hath *God* for the prime *motive* and ultimate *Hope.* If therefore there be any, who vaunt of a meritorious ſervice in any employment of this high nature, they befool themſelves out of the reward and commendations of *Obedience*, for as much as they manifeſt that they have not yet learned to be *obedient.* And ſome there are, who ſpeak loudly of their being inſtrumental to the reducement of our *Soveraign*, whom themſelves had formerly forced *to wander as a bird from her neſt.* And theſe are a ſort of men ſeemingly very religious, but we may judge of them, whom the *Pſalmiſt* had long before deſcribed from their *making a dogged noiſe about the City, and grudging that they are not ſatisfied.* Theſe are abortive Children of the *Church having the form of godlineſs but not the power.* Theſe with a mercenary

cenary obedience expect a reward for their ſervice, and this the faireſt and beſt jewel in their *Maſters Cabinet*. If they had come with that *Benjaminite*, who had curſed the *King*, to meet him upon his return with re-cognitions of ſorrow, if they had put the halter about their necks, confeſſing their former merit, they had done ſomething like Subjects, much like like converts and penitents, meet to be forgiven and embraced; but then onely when unlawful practiſes could not bring about their foul deſigns to come and meet him (the inſtruments of whoſe long calamnities had been forged by them and hammered upon their anvil) giveth them an evident mark of notorious inſolence. I am ready to judge with *the wiſeſt of Kings*, that *the the Sacrifice of the wicked is an abomination*; but *how much more when he bringeth it with a wicked heart*? They, who had ſometime torn in peices thoſe robes, were at length ſet out in *Loyalty's* dreſs, that what they had failed of by *diſloyalty*, by the *fucus of Loyalty* they might at laſt obtain.

HOWEVER theſe men would be taken for Religious, they have highly abuſed and worne bare their plea, ſo that through *it pride and hypocriſie* break forth

forth and become apparent. For there is neither *humility* in *ſubjects* giving laws to their *King*, nor *religion* in perſwadeing him contrary to his well grounded *judgment*, and the received *Principles of truth*. Herein they alſo indiſcreetly thwart themſelves, who, while they would not have violence offered, to their *conſciences*, are violent even without arguments and againſt reaſon in obtruding a *religion* upon him. Their perſwaſions would be other, and they more ſubmiſſively meek if they truly conſidered what calamities their contentions for *Religion* involved both *King and Kingdome* in; neither can any underſtanding head give it ſelf the hopes of any better fruits from any *Religion* which ſubjecteth the *King* to the *Churches cenſures*. Certainly true *Religion* commandeth us all ſubjection and in the moſt exact manner to *Honour the King*, to depreſs our ſelves, and our beſt actions to cover with ſilence, whereby they are enriched and made acceptable to *God*. He looketh upon our *ſimplicity* in the firſt place, and knoweth what is done for his ſake and honour without our vain glorious proclamations. It was ſurely vilany and not any thing to be drawn into example, the act of the *ſouldier who ſpit in the face*

face of him, whom he had before *saluted as King*; or if there be in ſubjects an ill gotten power, they ſhould (methinks) abhor that paterne and copy of him, who ſaid to his *Prince*, *All this will I give thee if thou wilt fall down and worſhip me.* Men of true piety uſe not to boaſt of their pulling down and ſetting up *Kings*; nor will they uſurp *God's* power under pretenſe of being eminent in his *Church.* I am very loath (eſpecially in theſe times) to bring an invective againſt my fellow ſervants, and thoſe claiming the name of *Proteſtants*; But I am much more loath, that that *Name* ſhould be aſperſed by the practices of thoſe who bear it, while they recede from *primitive purity* entangling themſelves in the tentes of thoſe, againſt whom they declaim, as if their intentions were to return to *Rome*, although their face is as if they would go to *Jeruſalem.* I knew both how much diſpleaſing it is to rehearſals, and what cenſures he muſt undergo, who layeth open to publick view errors, which the unfortunate *Authour* would have concealed. But the diſpleaſure and blame will be injuriouſly placed upon him, who really aimeth at what others onely pretend to, *the glory of God and the general good.* And if the ne-

ceſſity of the times did not open the lips of men of the moſt known modeſty, by theſe kinds of diſcourſes, informing me of the juſtice of theſe complaints, I might peradventure ſuſpect my ſelf either guilty of a miſapplication, or at leaſt too ſevere in my indication. In truth I heartily wiſh there were place for ſuch a ſuſpition, and that the publick knowledge would not bear me the witneſs of innocency. A triumph over mine own errours would adminiſter unto me ample contentment, and in this caſe the joy of the publick welfare would overwhelme my ſorrow; ſeeing my ſelf, and not them miſtaken.

BUT the felicity is too great to be obtained. Could we ſee them begin to keep within the preſcript rules of modeſty we might from thoſe ſparks blow up and kindle our hopes. But their both words and deeds, declaring their own ſhame, encreaſeth our ſorrow. They ſpeak themſelves ſometimes great friends, whom we know to be reconciled enemies, (and would to *God* they were reconciled in ſincerity or were of a reconcilable nature) of whom all cautionary adviſes bid men beware. In the midſt of thoſe benefits, which ſhould ſtrongly binde the knot of reconcilement, they

are moſt apt to ſhew their diſſimulation, being never more ungratefully dangerous then under accumulations of kindneſſes. All that ever hath been granted, hath been debt and merit, and their demands do clamourouſly out reach all bounty. If we ſhould ſuppoſe their deſerts great, yet we find it an uſual admonition of one to another, that if any perform an act of courteſie to his ordinary friend, he may not ſtretch the skin of his eye-brows in a bravado, neither make his tongue, an inſtrument of vanity, the trumpet to ſound and publiſh what he hath done; but that he lay his hand upon his mouth, that he be ſilent, and then his deeds will praiſe him: whereas a benefit accompanied with inſolence is an odious evil. This is the rule between private friends. But the higher any man act, and the greater the perſon for whom he acteth, the more doth reaſon advise him to ſtifle words; and if none may upbraid a benefit to a friend, much leſs may he make (his duty) *obedience* to his Prince an occaſion of boaſting. It is every man's bounden duty; none can without ſin and vengeance neglect it. And therefore every good *Chriſtian* ſubject hath his actions ſprouting up to maturity for his only Lo-

logic

logies. If *God* and the *King* ſee his *obedience* he careth not whether any blaſts of commendation publiſh it. But theſe are not ſo in love with *Virtue*, who have aimed at praiſe from contrary actions both againſt and for the ſame *Cauſe*; we have (and that even ſince the *Reſtauration* and dayly) heard them equally loud and vaunting of far differing ſervices. But ſpeak they never ſo loud, they have no *Eccho* of praiſe returning from either the reverberating hills or alarmed valleys; men both of high and low condition ſeeing them ready to burſt with envious and ambitious thoughts, will not add any breath to endanger the cracking of a ſtinking Bladder. The boldneſs of theſe men is ſtrange and demandeth our both pity and prayers. *Poor ſouls! God give them repentance and* (*what they* erroneouſly ſeek) *true happineſs and joy.*

THESE are my worſt wiſhes for thoſe of whom I have had this diſcourſe, that being repentant and paineful in good by their ſilence and integrity of heart they may be a bleſſing to themſelves. Neither (although I have encircled ſome within a liſt of accuſations) am I ignorant that diverſe of this party (which I leave nameleſs) both diſown all plea of merit and give teſtimo-

ny to the world of ſorrow for their former countenancing harſh and illegal practices. To theſe (if I may eſcape the envy) I would become admonitory, that ſeeing they can moſt powerfully perſwade men of their own judgment (except in this of compunction) both to forbear and lament their contempt of *Princes*, and proſtituting their precious ſouls to the luſt of pride, they would endeavour that reformation among themſelves, which they laudably deſire in all. They ſhould be adviſed and acquainted that ſome good actions, but thoſe deformed in the production for want of a good intention, and every day beſpotted with vauntes and brags, are inſufficient to wipe off many very unjuſt ones, and moſt notoriouſly haynous. There is nothing but repentant tears falling down, which can erect a debaſed ſinner, and make a way for his aſcent and eſcape from the calamities, which by his ſins have circumvented, and are ready to devour him. Theſe are ſilent and humble; they are neither ſeen nor heard by men, but ſpeak loud to *God*, whom the penitent entreateth to *hear the voyce of his tears*. Theſe we all need, theſe are the quicknening and cordials of the beſt mans ſoul, much more of him, who with

the Prodigal Sone cometh to his F*ather* and on his knees confeſſing them doth implicitly beg pardon for his paſt delinquences. They, who have been moſt plentiful in theſe ſhould ſhew their ſweetneſs and efficacy to ſuch as have eyes too dry, and ſmile out their ſinful days. They who have been moſt neerly touched at the heart with the ſharpneſs of their guilt, and have removed the anguiſh by theſe Medicinal drops, may moſt properly perſwade, becauſe to them the remedy hath proved experimentally ſure.

BUT *who can tell how oft he offendeth?* We have all committed, if not the ſame, yet multitudes of tranſgreſſions. Let us then ſhed for our ſelves tears of compunction, for others tears of compaſſion. It is a work worthy *the Diſciples of Chriſt* as often to weep for themſelves, ſo with tears to water the barrenneſs of ſuch hearts, as know not the curſe to which they are condemned, and (if *God* ſo pleaſe) thereby to make them fruitful to *repentance not to be repented of*, that ſorrow, which is the aſſured Page to felicity. *Amen.*

RETurn, O Lord, unto the many thousands of thine Israel, *thou and the Ark of thy ſtrength; return we pray thee and have mercy upon thy people.*

Preſerve the Head and members of this Realm, even all the people of the land from the higheſt to the loweſt, and unite us in Chriſt Jeſus.

Diſtractions have crept in among us, ſo that by the pretenſive honour of thy name, thy worſhip is made even the reproach of the multitude.

It is time for thee, O Lord, to work; for they have by the name of religion made void thy Law, that high Injunction, Fear God and honour the King.

Lord, how long ſhall the wicked, how long ſhall the wicked triumph? how long ſhall they utter hard things, and the very workers of iniquity boaſt themſelves?

Should not all, who name thy name depart from iniquity? yet there is a ſort of men, in whoſe mouth thou art near, but far from their hearts.

O God, the God of thy people and their portion for ever, we pray that all, who are called by thy name may have no aims but thy ſole honour; neither ſuffer thou thy religion to be in our mouths to cover the deceitfulneſs of our hearts, running after a ſtrange God.

If any of us ſhould be willing to believe. if we ſhould have any reaſon to think we had deſerved more then ordinary, yet let the greater truth overcome this reaſon, aſſuring us that we can never do more then duty requireth for God, our King and countrey.

But as we hope (by thy eſpecial grace preventing us) we ſhall never do a good work to a bad end; ſo not attempt to pull down thy Church by performing any part of our Allegiance.

But it was thou (not man) who didſt ſet thine Anointed upon high for thy Churches eſtabliſhment. Rebuke therefore thoſe tumultuous Zealots, who being enemies to Chriſtian felicity, while they pretend to divine peace, have no other method for it than by making war upon his and their own Souls.

Let not the rebellious Children exalt themſelves, neither their devices proſper; for they have imagined evil againſt thee.

When they ſpeak great ſwelling words of vanity fill their faces with ſhame and confuſion, and their mouths with the fruit of their own lips.

Yet rather (if it be thy will) let thy mercies overtake them then thy judgements, that knowing the errours of their lives they may hereafter take pleaſure in ſincere

obedience rejoycing in thy teſtimonies as in hid treaſure.

Reduce all, who have erred from thy commandement and put into their hearts a deſire to follow the preſcriptions of Religion, Reaſon and Convenience, which are the beſt Counſellours of both Prince and people.

And foraſmuch as our help ſtandeth in the Name of the Lord, who made Heaven and Earth, not to our ſelves be the praiſe of Reſtauration given, but to thy glorious Name.

Do thou, whoſe countenance doth uphold the upright, rejoyce the hearts of ſuch as have therein ſerved thee, diſdaining the petty triumphs of vain glory and ſeeking of no recompence but thy favour, which indeed exceedeth all, that we can deſire.

O that our ways were made ſo direct, that we might keep thy lawes for thy ſake, and Love thee becauſe by thy mercies in thy beſt Beloved thou leadeſt us to good actions, ſtirring up in us a burning zeal to the immortal honour of thy moſt ſublime and infinite Majeſty.

Whom have we in Heaven *but thee? What can we deſire on* Earth *without thee? O how wonderfully bleſſed are they, whoſe light and defence thou art, firſt guiding them to good, and afterwards fortifying them a-*

gainſt

gainſt the ſtrong temptations of ſelf-admiration.

We are then beſt when leaſt our ſelves, then ſtrongeſt when deſparing of help in our ſelves, we put all our confidence in thy wonder working arm, and having our deſires fulfilled, do ſubmiſſively and faithfully acknowledge thee, the good Author of ſucceſs.

Thine is the Kingdome, the Power and the Glory. To thee therefore alone we recommend the tuition of him, whom thou haſt given to be a Prince and a Ruler over us. Remove from him as lying lips, ſo the deceitfull tongue, and alſo far out of his ſight the ſinner that goeth two wayes.

Let his right hand find out, break in peices and ſcatter all thoſe, who hate him, let his enemies lick the duſt before him.

Give him knowledge to Cruſh out the malignant humors, which in ſome are predominant to their ruin. Let the humours be diſpelled, but the men preſerved, that all his people may be of one mind endeavouring to keep the unity of the Spirit *in the bond of peace.*

Adorn us, who profeſs a Faith in thee outwardly with the fair fruits of good works and beautifie our Souls (as meet for thine ap-

approbation and love) with reality of pious intentions.

Then will our obedience please thee as the best of offerings; then wilt thou be our glory, and the lifter up of our Head for ever. Amen.

Our Father which art in Heaven, *&c.*

CHAP.

CHAP. V.

Of the different murmurings of all Parties.

IT is not ſo much to be admired, that men, ever looked upon as high minded and inſincere, ſhould by the ill breath of their own commendations blaſt and raiſe a ſcab upon the graceful countenance of a good deed, as that amid ſuch variety of Bleſſings as *God* hath, by his *Majeſties* happy return, ſhoured down upon this whole nation, the ſhrill voyces of complainers have and do drown the moſt acceptable acclamations of thankfulneſs. Being full of the cœleſtial *Manna*, we become wanton, and will not want words to reproach the *Giver*. Every condition is fairer and more contenting then the preſent ſo much do our thoughts run diviſion, and we abhor the touch of the ſame ſtring twice together. We deſire, yet fruſtrate our ſelves of the enjoyment of our deſires obtained by giving nouriſhment to new deſires. We droop under one want, which is ſcarce removed, but we beg others and more intollerable. When we roar for very diſquiet-

neſs

neſs of heart being born down by ſome weighty calamity, it commonly happeneth, that deliverance was never ſo acceptable, that we were never ſo weary of the burthen, as we quickly become weary of eaſe. The man in the *Goſpel*, who had the Devil caſt out, and the poſſeſſion of his own home wholly to himſelf, could not in his heart enjoy a colitary bleſſing, nor retain a profitable gueſt; but after ſweeping and garniſhing his houſe readmitteth his plague, and with him *ſeven more worſe than himſelf.* That which of a place of miſery had begun to be *a Paradiſe*, how ſoon doth he convert it into a real *Hell*? what greater miſery than to be ſtill jerked with our reſtleſs fancy, and toſſed by our own fluctuating will? What more deſpicable infatuation then to permit our ſelves to a continual labour in queſt of that, which having we utterly diſown? *God* no ſooner in his wiſdome for our good diminiſheth our ſtore, but we preſumptuouſly add to our ſins either illegal practiſes to encreaſe it, or diſtruſtful complaints, more (perhaps) for fear of a future, then indeed becauſe of any preſent neceſſity: On the other ſide, when our low condition moveth him to pity, he no ſooner ripeneth our ſmall hopes into a ſpeedy harveſt, but we

fault

fault both the manner and matter of his liberality. But the chearful man alway feasting himself with his blessing of content, is as wary as he is happy. Have he more or less of either prosperity or adversity, he blesseth *God* above all and for all, and blameth none but himself. It is truly a wretched life, which we pass in this world. But whence have the miseries thereof their growth but from our selves? They are of our own planting? and by our sins we as well nourish them as we gave them a being. And if at any time the hot sun-shine of prosperity scortch them, even when we should rejoyce, we usually (not knowing when we are well) with querulous waters of our streaming eyes refresh and quicken them. We our selves are many times apt to lānguish in mind that they may prosper, not being able to discern Gods blessings, even when we are by them too full and too fat. If (with the *Iraelites*) we have flocks and herds, we want bread; if we have bread, we want drink; if we have flocks and herds to kill, bread and drink answerable, yet there must be variety of flesh for lusts sake, yea and that quickly too, or else heaven shall be alarmed and upbraided with the plenty of past

paſt dayes under other governments. And then cheifly when there is no want of any of theſe, but an exceſſive variety, when moreover we are upon the confines (as it were one foot entered into the poſſeſſion) of our *Canaan*, the noiſe of *a Lion in the way*, and the height of *the ſons of Anak* make us deſire a return into *Egypt* to engage our ſelves in ſlavery, no more to expect a ranſome. Now if we do but conſider in what an unneceſſary trouble we involve our ſelves, when our licentious deſires go roving up and down not attending the divine pleaſure, nor liking the method of his diſpoſals; how we ſtill ſeek and either find not, or find to no purpoſe, by reaſon we ſtill antiquate the laſt invention or hope; how our inſufficient fancy worrieth and baiteth it ſelf, and all we do or ſay tendeth not to confirmation but ruin of body and ſoul, we ſhould contentedly fix our ſole hope in him, who loveth us better then do we our ſelves. There is no evil befalleth him, who is contented; no good, him, who is diſcontented with any thing but himſelf, eſpecially him, whoſe diſcontents no good (although in accumulations) ſilenceth or calmeth. What miſchievous inconveniences doth man ſuffer in himſelf,

when

when he doth not correct and deaden the bitter paſſions of his heart which the ſweetning relliſhes of the ſaving fruit of *the tree of life*! What a diſdainful thing is it for a Begger to refuſe his almes, and expect to be a chooſer, to be his own carver, when at the laſt (poor fool!) ſeeing a large table furniſhed with much variety, he knoweth not what choice to make, what delicates to prefer? It is far more grievous and abominable to trample upon Gods munificence, becauſe when he hath royally and abundantly given, he doth not humour us with a *Pleaſe your ſelves.* Thoſe are moſt barren ſouls, whoſe longing the cœleſtial bounty cannot ſatisfie, which are not more pacified with plenty then ſcarcity, but rather ſharpened and encreaſed. This evil is the curſe, & fortune of the wretchedly ſelf pleaſing murmurer. He is even his own curſe, and through himſelf alone perpetually reſtleſs.

HOW do I here find my ſelf obliged to pity thoſe, whom I cannot but cenſure and condemne? Pity I needs muſt the weakneſs of thoſe men, who (as it were artificially) contrive their own downfal; whereas by being an happineſs to themſelves, they would be acceſſory to the building up of other mens joyes. The world, which we com-

commonly (and not injuriouſly) term a vale of miſery, is ſo more truely from the evil we do than the evil which we ſuffer in it, the evil we ſuffer being the conſequence of what we do. It is not ſtrange that ſorrow ſprout up round about him, who hath the very root of perverſeneſs ſpreading it ſelf within him. Such is he, who when he ſhould make his heart the nurſery of virtue, ſuffereth *the Father of diſcord* to plant their jealouſies and diſcontents, which bring forth ſundary vices. How glorioufly bright did that day of *God's* favourable viſitation appear, when he reduced (after he was pleaſed to throw down the fictitious reſſemblances of *Highneſs*, which in ſubjects we could not bear) true *Majeſty* to ſit upon the *Throne*, and ſway the *Scepter* of this *Brittiſh Iſle*? How religiouſly and fervently did we for a time ſeem to joy in that goodneſs, which ſo miraculouſly conjoyned the *ſeparated Head and divulſed Members*? But how long? The ſplendour of that day continueth nay increaſeth, yet ſome think it to be now in its ſetting, becauſe they malitiouſly cloſe their eyes, and what they will not ſee, cannot behold. The cauſes of this joy the "firſt fundamental *Goodneſs* conſerveth;

great

great is their blindneſs, who are uncapable of it, greater their wickedneſs, who by denial of it, would obſtruct it. If it hath its full influences, why do ſo many ſcatter abroad doubtful rumours and ſeditious complaints? If it doth not continue, how doth the Cauſe abide and multitudes of ſober men deceive themſelves with the contentments of the Effects? The fulneſs of our joy was wont to be expreſſed in this, *The King is reſtored, and long may he live.* Was this joy too violent to laſt long, and we, through long abſtinence and deſire, apt to catch a ſurfeit of ſo great a pleaſure? This could not be. For there is nothing, wherein *God* truly is, which is ſurfeiting, or that can be immoderately enjoyed. Therefore the reaſon of this great diſtemper muſt needs be, that the general gladneſs was intermixed with particular hopes, which either would not endure time, or were diſcouraged from proceeding, or are yet erected, and by this means prepare for innovation.

Vox diverſa ſonat populorũ eſt vox tamen una;

Their complaints are different, but are nevertheleſs complaints, and ſpeak the Authors ill governed affections. Though all are not

alike offensive, yet none of them are inoffensive, none innocent. They are all sowre rehearsals of that garbidge of discontent, which they have unadvisedly swallowed.

OF the first there are two sorts; the one is displeased that he receiveth too little, the other that he payeth too much.

1. HE hath indeed the most forcible arguments of any to plead his excuse, if his tongue hath strayed somewhat out of the way, who bringeth Necessity to speak for him, who hath adventured far, hazarded his life, made a voluntary and free expence of his blood, suffered ruin of estate, bear reproaches, imprisonments, sequestration, (of the remainder, if any thing were left of a broken fortune) hunger, nakedness, and even utmost of calamities; that could willingly have lain in the grave bitten and gnawed by those foul and insatible vermins, which surrounded him, so long as these miseries were common; and now onely desireth to be revived by his Lords resurrection. But necessity is no excuse; for no man is necessitated to evil. Let not (I say) their words pierce his *sacred heart*, whom he loveth as his life, nor let the *Heroick excellencies* of past dayes be summed up and disparaged by this final

that good ſubjects who have ſuffered with him and for him, ſhould any way endeavour releif, rather than deſire that he ſhould now ſuffer for them. For ſo many are the dayly and unexpected exigences of ſtate, that the great boone they expected (if his *Majeſty* were reſolved upon it) would no ſooner be beneficial to ſome, but it will would prove deſtructive to all. Some make this anſwer; *We deſire not, neither have at all deſired the exhanſting of his majeſties treaſures for our ſatisfaction, but ſtill to have ſerved his Majeſty; to ſerve him in peace and war now, as well as formerly in war; to manifeſt our continued fidelity by the honeſt diſcharge of ſome offices, wherein are men imployed, who have been of the cheif conſpiratours and mercileſs ſpectatours of our long urgent diſ-*[illegible]. Granting all this (for reaſons where-[illegible] not perplex our ſelves, nor [illegible]yſteries of State) yet here [illegible]plain. Time may recruit [illegible]t not ſpiritual. Impa-[illegible]arm then an armed e-[illegible]continuance in it fre-[illegible] loſſes irreparable A [illegible]ged andcommanded, [illegible]t earneſtly, and ſtill

exhibit tokens of preſent as well as paſt deſert. Let prayers be offered up dayly that the King may be able, and we may be aſſured of his willingneſs to do his ſervants good. Let him provide for himſelf firſt, that he may be the more royally liberal at laſt. If there be any, who think they have cauſe to complain, let them more wiſely bethink themſelves, that complaint is no ſatisfaction, although it may be cauſe of delay. The patient man ſoon ripeneth his hopes, when the cold air of impatient ſpeeches keepeth back the comfortable ſeaſons. Seeing they know their Lord to be of an incomparably ſweet diſpoſition, but know not his reaſons for what he doth, nor (moſt probably) he their either deſert or need, let them not through their own bodies wound him, for whoſe ſake they once thought their blood vile, and [illegible] ſelves regardleſs. Let their [illegible] beg, but let not their [illegible] grieve him, who hath irrit[illegible] nities thrown upon h[illegible] inſupportable, were r[illegible] aſſiſtant. Let not (I ſa[illegible] his *ſacred heart*, whor[illegible] nor let the *Heroick ex*[illegible] be ſummed up and [illegible]

of *a cauſeleſs diſguſt*. We may conſider our own condition and ſo judge of his. Although ſome men have ſcarce ſo much as a will to do what they can for thoſe, who have well deſerved of them; yet on the other ſide others are intangled with infirmity, and cannot ſtretch out their hands ſo far as their good will reacheth. And *Kings* are but *men*, who have the wings of their power many times ſo clipt, that it cannot ſoare ſo high nor extend it ſelf ſo far as it deſireth. The vaſteſt and moſt unlimited power on earth meeting with a magnanimous goodneſs is too little and ſcant for the good, which it would do. As we cannot but be ſatisfied of the immenſity of the goodneſs, have we but patience until things grow (as neer as may be) proportionable to it, we ſhall marvellouſly applaud the kindneſs, and peradventure for nothing more then its delays, by which it will become moſt magnificent and perfect. There was a time when the cruelleſt of *Tyrants* made theſe perſons of deſert and fame in a ſort ſubſervient to a beggarly race of men of the vileſt birth and condition. Thoſe dayes through Gods infinite mercies have an end, which is more then any could by the rules of humane reaſons

have expected. He, who hath begun this good work, will also finish it in his time. Wherefore as a long expectation hath found a large recompence, let the one be continued and the other will be compleated. It is a great mercy to have ingenuous persons no longer cloystered nor miserable upon every wicked wretches lashes of conscience and merited fears; to have alienated patrimonies return to the true proprietors; to have many damages repaid with the bountiful favours of a most compassionate *Prince*. But all things cannot presently, nor as we will be effected. *God* giveth to man to will and to do, and maketh the will preparative to the act. When he is pleased to give way, other things which are wanting shall have their accomplishment, whereas yet (perhaps) though the will be pregnant, *there is not strength to bring forth.*

2. LEVITY is the bane of prosperity, although prosperity is the cause of Levity. In adversity we can (peradventure) see aright; but too much prosperity following so dazleth us, that we are seldome able to look directly forward upon that, which is most excellent, and had formerly the signal distinction of our Sounder approbation. But quite otherwise, what we oblickly glance upon

upon, we hotly contend for and maintain although ordinary reaſon conſulted with, affirmeth it to be the preſent dotage of our weakned apprehenſion. Here as proſperity perverteth the judgement and introduceth Levity, ſo Levity ſoon putteth us out of thoſe joyous poſtures we are ſet in. In the times of bitterneſs and hardſhip when an arbitrary power made us ſenſible of the miſery of our deprivation of regal mildneſs, when the juſt indignation of a remedileſs tyranny ſtirred up and cleared our intellectuals, nothing was more deſireable then the moderation of Princely demands, which, the juſter they are, be the more compaſſionate and ſparing. Then we hard the lamentable groanings of an oppreſſed people, who notwithſtanding profeſſed that their ſorrow was greater for that their contributions added nothing to the greaneſs of true *Majeſty*, then that they exchanged fulneſs and plenty for the pinches of poverty. It was more grief, that he received not, who ought to impoſe, then was any impoſition a grievance. Thoſe complaints might deſervedly have been commended as the brave commotions of noble diſpoſitions, but that thoſe ſpirits are evaporated and quite loſt. What before ſeemed a gallant temper appear-

eth to be but a peeviſh invective proceeding from a diſrelliſh of the griping carriage of the uſurping *Potentate*, whoſe title (it ſeemeth) did not ſo much diſpleaſe, as the way of maintaining it. *Bleſſed is he, who condemneth not himſelf in that which he approveth.* The ſame perſons now cry out, *What a King and yet taxes? We hoped to have been delivered from ſuch preſſures and burthens. What difference between this or that Government, if the ſubjects purſes muſt ſtill be open to the frequent demands of State-Collectours?* Theſe and the like (or worſe) ſeditious murmurings grate thoſe eares, which had ſometime been delighted with more pleaſing language. So doth the humourous changling (who preferreth himſelf before all the world, yet hath not the wit to love himſelf aright,) ſhew the deceitfulneſs of his heart, that although he ſometimes ſpeaketh well, there is not a greater ſtranger to well-meaning. There is no time or thing, which cometh a miſs to him, who is reſolved to let looſe his tongue into any manner of language; and of all other *the Father of miſcheifes* hath, for theſe his induſtrious Sons in the firſt place, inſtructions to obloquy, as the moſt plain and eaſie. Biting is ſutable to a malicious nature

and

and envy taketh occaſion to ſpit venome at any thing, which thriveth. Theſe evils, although in ſome reſpect we call them natural, are yet but the diſtempers of nature and the depraver *Satan*, who, undermining our reaſon and taking advantage of our fluctuating opinions, by certain diabolical injections, ſometimes utterly diſolveth whatſoever in the whole man is noble and Divine, and too too commonly bringeth it almoſt to deſpair. From him come cauſeleſs jealouſies, fears and diſcontents, they are his work and contrived for mans overthrow. But *God the Authour of peace and lover of Concord* religiouſly invocated, ſoon cleareth theſe miſts, which the *Deceiver* caſteth before our wronged judgment. While we adhere to the dictates of his *ſacred Spirit, pride and ſelf love*, the cauſes of diſcontens are removed. With which whoſoever is filled is apt to be ſtrict in examination of other mens actions, and to procure to himſelf trouble from conceits of diſreſpect, want of love, forgetfulneſs of worth and the like. But meekneſs and pure devotion will work for us better ſatisfaction and give every one to underſtand it to be his duty to be thankful to him, who giveth abilities, rather then to be impatiently

patiently diſloyal in the love of bewitching diſcontent, and producing its broods of impieties. I call it without injury bewitching, it being that *Harlot, which calleth paſſengers going right in their way, ſaying, whoſo is ſimple, let him turn aſide hither.* It enticeth none but the ignorant, them it bewitcheth to its counſells and wayes. Men, who cannot hold a ſtedfaſt progreſſe in that good, which they have opportunely fallen into, cannot but, together with their folly, manifeſt a baſe incontinence delighting in painted harlots, and evils diſguiſed under the colour of good. They, who with their tongues ſometime ſo much magnified *the royal cauſe*, and ſeemed exceedingly zealous of the glory of *God*, had even then (as is moſt evident) ſome other ends, which they would more willingly purſue, ſome caſtles, which they were building in the air, ſome upon the ſands, but (although diſcourſing of it) they were *forgetful of the Rock, whence they were hewen*, and the Heaven to which they ſhould aſpire. It is an ill token of Love in thoſe, who pretending a longing for the *Kings* return, which they could be content to purchaſe at any rate (O the pity that ſo noble a paſſion ſhould be ſo ſhort liv'd and happen to meet with a floating habitation!)

habitation!) whether of life, liberty or eſtate, all temporalities and preſent bleſſings together, that theſe ſhould as much as others let looſe their tongues to all manner of repining complaints and ſeditious murmurings; that theſe ſhould by the impurity of their words ſoyl that glorions garment of Loyalty, and break the well accepted bands of ſacred allegiance. Oh? that they would but diſcreetly and to their aſſured ſafety conſider from how bleſſed an eſtate they have run, in how bad a condition they at preſent are, to what danger, what miſery they poſt away. Having that upon eaſie terms, which they wiſhed for upon any, whence cometh the diſlike, or what occaſioneth the grief? The bleſſing too cheaply obtained is ſlighted, yet the complaint ſpeaketh greivances and burthens intolerable. *Theſe ways, however they ſeem right in ſome eyes, yet ſurely the end thereof is the way of death.* Undoubtedly *the back ſlider in heart will be filled with his own ways*; and he, who will not be conſtant to the entertainment of his proſperity, ſhall by inconſtancy weary it and make it forſake him. The forementioned wiſhes, and the joyes of the enſuing ſucceſſe, had perſeverance crowned them, could not have been ſufficiently extolled. But how are

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the deſires extinguiſhed? how is the joy abated? how hath darkneſs ſeized upon thoſe temples of piety, which were ſometime bright with the luſt of a cœleſtial fire? To ſee a bad beginning have a good end is very much deſireable; but to have the former part of life bedecked with ornaments of dignity, and the later disfigured with the ſtrange contrariety of baſe and ſorded rags is ſuch an odious evil as maketh the eye, which behold'ſt it almoſt hate the light, by means whereof it had ſo unwelcome a ſpectacle. Such are theſe who are either ſluggiſh or falſe in the beſt time, who upon victory obtained forſake the field and releive the vanquiſht enemy. For ſo it is; The murmurings of thoſe, who deny the *King* due aid, doth give heart and impious ſuccour to the rebel, who ſeeketh nothing but an opportunity to act over his old villanous commiſſions. And thereby do theſe men puniſh themſelves, and *the backſlider cometh to be filled with his own ways.* By their clamours they whet the appetites of ſome, who were alway too ſharply ſet upon innovation. The murmurers corrupt the circumbient air, and ſtill the plague ſpreadeth further and further, whereby his *Majeſty* hath more foes and conſequentry more need.

For

For besides homebred conspiracies hereby strengthened, forreigners make it their pleasure to affront him, so that the speedy supplies given their *King* is each Subjects *Profit* and *Honour*, because the *Kings* injuries is the Peoples both damage and shame. If *I* account *the labourer worthy of his hire*, and him, who reapeth and inneth my harvest to merit a recompence; shall *I* not much more to him, who by his labour, care and armes secureth it in the field, and garner, return a free-will offering, the purchase (as *I* may in a sort speak) of my continuing fecundity? My reason dictateth no less to me but that it befitteth me. Which when some pious assertors of the Peoples true liberties and happiness had well apprehended, and desired a general compliance in a matter of such publick benefit and importance, how have others, who would speak boldly against the

Kingdoms

Kingdoms welfare in performance of his duty, been extolled for their wisdome and care, by those who would seem most affectionate to his *Majesties* just cause and person, and also to the *Peoples* tranquility. No man is his own or anothers friend, who advisedly multiplieth, or in the least uttereth words in commendations of busie and seditious disturbers of other mens good intentions, or speaketh language, which is sowre with inward disrelishes. *It* was a very religious expression of that wise *Senator* who said *Universos affligit, qui Regi aliquid necessarium subtrahit; quia dū lætus optatur ab omnibus, cunctos contristat, si probetur offensus.* The wit of men of this humor, who are apt to be distasted upon so slight an account, and to give distaste, where Men of sound judgement do alway

Cassiod. l. 12 Epist. 19.

alway think it a glory to be liberal, is to be obſerved from his judicious ſcorn of ſuch baſe providence. Who ſaid, *Egregia ſcilicet cura timemus, ne non hoſtis cum ſæviet plenas domos & opulentas inveniat. Repetamus memoria vaſtitates, peculatus, exitia,* &c. Should *God*, armed with his incited Vengeance, proſecute our ingratitude and over-whelm our black deeds (which although our late miſeries ſhould make us deteſt, yet our language ſeemeth to deſire) with the crimſon ruines of each others ſlaughtered bodies, making each others ſword to revenge the wrongs offered unto heaven, it were leſs then the deſert of ſo ungratful underweighing and inconſiderate contemning of his bleſſings. *Abſolom* had better have been cloſe ſhaven, and have been without that extraordinary beauty of his long hair, then to have kept it to be the fatal accompliſhment of his dayes, and his haſtened death: And every ſubject upon ſecond thoughts, will acknowledge that there is nothing more commendable in a ſubject than a frugal care of himſelf, and a liberal loyally; that to give much and want ſomething is far more profitable than, expend highly, and keep little,

Bark. de Arg. lib. 4.

or

or to endanger all by endeavouring the keeping of all. The *Apoſtle* S. *Paul* makes *tribute, cuſtome, fear and honour* to be the parts of *obedience*; the reſpect to our duty and a true chearfulneſs do perfect obedience. It is too too freſh in our memories that among other things the people clamouring concerning a *ſhip money* tax, and ſome other inconſiderable grievances became *proditor ſui, & proditionis merces.* Aſſuredly they, who Love to have the *Head* diſhonoured and kept bare may not prudently comfort themſelves with the blind Hope of a long ſafety. And indeed (to ſpeak plainly) none wrong themſelves more then theſe, eſpecially if the ground of their complaints be well conſidered, That *what is required for the publick good they cannot ſpare from their own too publick vices*; Want of moderation in the diſpoſing their lives and affairs begetteth other wants, which proceeding from ill goverment multiply into diſorders, and then the blame (forſooth) muſt be laid upon other cauſes and the true forgotten. It is a ſtrange kind of imaginary happineſs, wherewith ſome men pleaſe themſelves, to maintain their own by impoveriſhing other mens honours, and to delight in transferring the

the name of that crime upon others, whereof themſelves onely muſt keep the guilt. The contrary is the more thriving way, to impute all greivances to the right cauſes and remove them, to conſider the miſcheifes to which men are expoſed by extravagancies, and for the future ſo to live within the preſcribed limits of reaſon as to be able to do the publique good ſervice without the leaſt ſenſe of a domeſtique injury. If a giddy and ſeduced faction in an ignorant zeal could upon a crew (matchleſs as in its moſt execrable villanies ſo in a moſt ravenous appetite) as it were force an unuſual liberality, it is impoſſible that to pious ſubjects moderate demands (and thoſe neceſſary) can prove offenſive preſſures. A ſmall thing indeed proveth a burden to the neck, which loveth no manner of yoke, and unwillingneſs ſtriving (although in a in a moſt ſmooth and eaſie yoke) that neck is ſoon galled, which with cheerfulneſs could have borne a more conſiderable weight. Improvident impatience alway overturneth that happyneſs, whereof our prudent *Architect* layeth the foundation, and onely meekneſs will ſee that proſperity accompliſhed, which it did peradventure rather hope for than foreſee.

2. BUT ſome mens hopes, having flouriſhed ſome time upon the rocks top, are ſcorched with the beams of other mens proſperous virtues. Therefore where they have unprofitably ſown, they will no longer labour, but turn themſelves to ſome other exercise. And what after a diſcouraged hope offereth it ſelf to exerciſe the thoughts ſooner then diſcontent, the friend of vitious mindes, and betrayer of innocency; an evil, which may peradventure glance upon a mind fraught with virtues, but never there inhabit or fructifie? A wiſe man conſidereth that no hope fixed upon things temporal is certainly ſucceſsful, and a good man knoweth that evil hopes ought not to aſpire to fruitions, but to be forthwith deſtroyed, that there may be no more of the viperous ofspring. *Enjoyment* is dangerous, diſcontent upon the miſs miſchievous. Yet is it better to have ſome wicked men ſad becauſe of their uneffected deſignes, than all good men weep by reaſon of the calamities proceeding from evil mens unfortunate triumphs. And diſcontent could not have made its entry into a ſort of perſons who knew more advantagiouſly to execute revenge by the common poyſonous way of contumely then certain men, who long

hope

hoping for ſatisfaction of ſome illigitimate deſires, but having their hopes fruſtrated, are more known by their murmurs againſt, then their prayers for the *Government eſtabliſhed.* And although religion muſt ſeem to adorne and ſanctifie their whole life, yet he, who truly knew as the comfortable bleſſing, ſo the aſſured way, of an holy life, exhorted thoſe, whom he would have thrive under *Chriſtian diſcipline* to *do all things without murmurings and diſputing, that they might be blameleſs and harmleſs, the Sons of Gods, Phil.* 2. And *S. Jude* an unblameable ſervant of *Chriſt*, maketh it the mark that ungodly men are known by, *Theſe are murmurers, complainers*, &c. Which becauſe moſt undoubtedly true, we muſt take off the *ſheep-skin* and ſee underneath the biting *Wolf*; the man, who would ſeem innocent, yet loveth nothing more than a wounded reputation, and an afflicted mind. But let ſuch men ſeem once Loyal and ſtill holy; we know what they were, and by underlooking their paliating pretences, may perceive that they are in both reſpects ſtill what they were. They have *put their new wine into their old bottles*, and do but dreſs up their aged falſehood with a gay and new faſhioned hypocriſie. They have their

old deviſes, and the continuance of their grudging perverſneſs ſheweth it to be inherent to their temper and made natural. No muſick giveth them ſuch delight as the reproach of a *ſuperiour*, the recitalls of whoſe honour and worthy deeds (although elevating good mens minds to an exceeding gladneſs) ſoundeth in their ears with a jarring diſcordancy; Nothing doth more diſcompoſe and diſtort their countenance then ſuch unwelcome relations, but the contrary doth introduce a ſmiling feſtivity. And if any of them want eares, he will make amends with his pregnant invention, and make a ſupply for the defect by the double diligence of his tongue. Now where irreconcilable *Enmity* failing of the greater abilities is content with the weaker miſchiefes, of a murmur and complaint, the most upright adminiſtrations are not without the cauſe of a diſguſt. Even virtue which keepeth the middle way, ſhall be laden with the infamy of that vice, which is in the neereſt extream; and although any eminent Virtue hath ſhined ſo bright as to overpower diſtraction, yet it is hard contriving in that lovely ſplendour, and not be much darkned by the ſly imputations of ſome (though moſt falſely) objected failings.

SOME content themſelves with the

miſchiefs, to have vented their ſpleen in thoſe vollies of murmurings and calamities without any further deſigne then to divert the eyes of the unwary from the view of their miſcarriages, by conſidering whether other mens walks are in integrity and ſobriety. Others there are whoſe artifice ſtoreth them with diſingenious invectives out of thoſe baſeſt hopes, that the multitude will firſt diſlike, then prepare to ſhake of an unprofitable and offenſive yoke. Such (if poſſible) they will make it ſeem by the moſt ſubtil detractions and aſperations, being confident that if they can thus far prevail, the people will readily *blow the trumpet* and demand, *What portion have we in* David? But *do ye indeed ſpeak righteouſneſs*, ye pretended informers of the peoples judgments? or do ye go a religious way to work thus to diſquiet not onely your ſelves, but thoſe, who, deſirous of reſt, have withdrawn themſelvs from your turbulent counſels into the tuitions of peace? It was a rule with the *Wiſe Man*, that *a good Man ſhould be ſatisfied from himſelf*. And indeed the plenty of peace within ſtoreth every good man with much ſatisfaction, for a further enlargement whereof he looketh not unto men, but *God*. *Tertullians* deſcription of

Patience was taken from him; *Vultus illi tranquillus & placidus, frons pura nulla mœroris aut iræ rugositate contracta*, &c. If he ſuſpect the courſe of the world to be ſomewhat perverſe, he doth not (as the courſe is too frequent in theſe days) himſelf run out of the way to reform it, but being cheerfully vigilant over himſelf prayeth moſt fervently that God would be pleaſed to *ſhew to them, who be in error the light of his truth, to the intent that they may return into the way of righteouſneſs.* Alas! upon what deſperate deſigns doth the precipice of evil caſt men of this vileſt temper, who rather then they will not diſquiet others, diſcompoſe themſelves? If any thing be out of order, what remedy can impatience bring? what end but more diſorder? what fruit but continued vexation? Impatience was never good reformer, and murmuring doth alway make things worſe and worſe. But what profit it bringeth to thoſe, who for nothing, or at beſt but for the trifle of an upſtart *guord* make their murmurs teſtifie that they are diſpleaſed with *Gods ordinance*, and deem his moſt ſacred pleaſure unjuſt and cruel, let them judge, who can. I can deſcry no pleaſure, unleſs miſcheif be ſuch, and that neither acceptable

Col. 3. Sun af Eaſt.

ceptable nor gratifying unleſs it begin at home.

LET the World go how it will, the adminiſtration of a general ſatisfaction is a difficult taſk. We ſee the divine bounty rendred inſufficient, how then ſhall humane abilities be ſtrengthened or extended to contentment? The evil of murmuring is certainly of the ſame nature with other vitious inclinations; it is ſtill ſpreading, and the more it is humoured, the more inſolent it is in demands. So do we ſee the miſery of our times to be cheifly upheld and nouriſhed by a phanatique perverſeneſs of men, who may be pleaſed but will not, whoſe hate to any thing is occaſioned by other mens approbation. It ſeemeth they cannot cordially affect that which hath nothing of them or their counſels. They would be *Counſellours* and *Favourites*, that they might (as they ſay) better regulate affairs, and both give us the bleſſings deſired and make them more accompliſhed and entire. We may hear them ſpeak, but with all queſtion whether they could then be peaceable upon admiſſion. The ſnake kept at diſtance can do no more then hiſs, but taken into the boſome will be ſure to bite. His counſel cannot be good, who commendeth

none but his own; nay, it cannot be other then bad and dangerous proceeding from an envenomed breast never but possessed with prejudice. How can he be mistaken for a wholesome adviser, who at distance endeavoureth with a pestilent breath to corrupt that pleasant tranquility, which yet it had rather with a neerer malice bite into peices and utterly dissolve? They who removed a far off and kept under the rod can dare with an audacious confidence to reject the authority, and (as it were) convene *Princes* before their tribunal, what zealous impieties would they not perpetuate, if abused favour and unwary credulity should licence them to the neareſt approaches?

IT is indeed too too true that our calamities have given us a large field of complaints; but we are surely out in the method. We all know what augmentations we have given them adding both to their number and quality, partly by inconsiderate Levity, partly by presumption and contempt of the best monitions. These have accumulated and exasperated our griefs; yet some men think themselves ingenuous in putting far from them the guilt, and pleading innocence from amidst the throngs of the most horrid defilements. Nay they proceed

ceed ſo far as firſt to conſecrate and then adore impieties, and afterwards to boaſt of this religion and zeal. Being afflicted (as not onely the clamours but our ſad experience ſpeaketh why do men *make their faces harder then the rock and refuſe to return?* Why do men impoveriſhed by the ſtrangeſt exceſſes and vileſt intemperances blame the government and the times? or why do other men wonder at the tottering condition of the Kingdom which themſelves have enfeabled even to deſpair of a recovery to its former ſtrength and vigor? When miſcheif practiſeth all its acts and contrivances, confuſion and diſtraction muſt needs be the unhappy product; and why do the Authors ſeem to ſtand amazed at it? We alas! find diverſe ſorts of complaints, and each murmurer (not without violence to reaſon) perſwadeth himſelf that he hath ſome reaſon, ſome ligitimate motive to what he ſaith, when the contrary is moſt true. Let the affections be cleared up and the influences of regal adminiſtrations have their due work, mens tongues would be more reſerved, their diſtempers would be qualified, their paſſions calmed. There is nothing can cauſe trouble in us, if our own wills be diſcreetly and religiouſly governed.

ed. It is too too much yielding to *Satan's* or his *Humane Advocates* ſeducing Arguments, which breaketh the peace of our mind: For otherwiſe were the cauſes (to which are imputed our murmurings and troubles) real, yet would nothing incident be harboured in the mind, nor repinings, both unneceſſary and evil, proceed from our lips, becauſe it is commanded that we *revile not the King ſo much as in thought.* If injuries were ſufficient excuſe for any man to break the Commandment, where would be the bleſſed Triumph of *Patient Fortitude*, and *Meek Obedience?* But (God be thanked) none can juſtly in this caſe plead injury for the cauſe. Juſtice it ſelf ruleth him who ſitteth at Stern, who cannot but have learned to deal Juſtice to all men from the abundance of wrong which himſelf hath ſuffered. It ſhould be each mans wiſe care to be juſt to every man, for the unjuſt man is the firſt troubler of himſelf: Therefore ſhould there be put a Bridle in our Mouths to curb the eager motions of our lips, and take away the liberty we too too much permit to our unruly tongues. Diſcontent ought not to ſeize upon us from any

Regine in cogitatione tua detrahas. Eccleſ 10. 20.

any conceit that we are forgotten, or not regarded, that we are pinched or depreſſed. Alſo our very ears muſt be cloſed to keep out the whiſperings of Malecontents, leſt their words entring, engenger in us the Worm of Giddineſs: Where there is warineſs, aſſuredly there is moſt ſafety. There are at no time wanting Troublers of the Weal publick, *whoſe words eat as doth a Canker*, being as skilful, ſo officious in ſpreading abroad the evil of their minds. But let him who heareth any thing of this nature take heed of entertaining it, and let him not ſo much as give the ſatisfaction of a Reply, otherwiſe than by contempt of the baſeneſs. He who ſaid, *I am purpoſed that my mouth ſhall not tranſgreſs*, had learned that way which ſhould *keep him from the paths of the Deſtroyer*. That the mouth may not tranſgreſs, it is much requiſite to keep the ear at which many times have inſenſibly crept thoſe mad evils which have corrupted the heart, diſtracted the mind, and ſet upon violent courſes, not only the tongue, but alſo the hands, which have ſuddenly brought to ruine both the Actors and Innocent Spectators. If we hear that which we may have reaſon to ſuſpect, let us valiantly reprove, rather than ſinfully reply; and by

Argu-

Argumentizing, at length be drawn to a Partnerſhip with ſuch as are better skilled in *Diabolical Subverſion*, than *Chriſtian Edification:* Keep we therefore our ears and tongues, if we *love life, and would ſee good days.* As we deſire others to be merciful to our Reputations, and not with hot words (they being the moſt tender good which belongeth to any man) to torment and ſcorch them; ſo doth it eſpecially concern us, not to kindle the combuſtible Traſh of Vulgar Affections, by the flames whereof the Excellence of that Name which is ſacred might be diminiſhed, and loſe that eſteem, in the glory whereof conſerved, our chief felicity conſiſteth. Let that Name be Magnified, the full commendations whereof will prove *Gods* great bleſſing upon us Subjects. The glory of a *Kings Name* is a Propheſie of aſſured happineſs to light upon, and reſt round the ſecure people; it is Armour of defence at home, of offence abroad, being commonly ſucceſsful above Policy and Power. Where the people willingly contribute to the augmentation of Fame, obſerving the *Princes* good deeds, and applauding them, but ſmothering the helliſh brands of ſuſpition and jealouſie, that *Nation* needeth not fear ſuffering under

der the ſtroak of unfortunate calamity: For obſequious *Charity* being *Gods* work, carrieth with it his bleſſing, and immuzeth all people who delight in it with invincible ſafety. But Murmuring is none of his work, it is nothing of Kind to any thing which he owneth, and therefore cannot make any man happy. Peaceable words and actions only nouriſh Proſperity, giving the glory of the Divine Preſence here (wherein is *fulneſs of joy*, according to our capacity) and the hope of its Eternal Fruition in our Glorious Exaltation above Mortality. *Amen.*

REbuke, O Lord, the tempeſtuous troubles of our ſouls, calm our unquiet minds, paciſie our unruly affections and ſubdue our more unruly tongues. Leave us not in the troubleſome anguiſh of erroneous darkneſs, but make us clearly to ſee thy will, and joyouſly to proſecute it both in word and deed.

Give us thy ſaving grace, which when we want we cannot but be a trouble to our ſelves; we then trouble our ſelves, and the tumults of ſouls ariſe againſt thee, whom, in thine Anointed, we are then apt to reproach, paſſing the bounds and breaking the tyes of religion and Loyalty.

Bleſs

Bleſs us with the knowledge of the vanity of this world, which paſſeth away and deludeth us; teach us to commune with our hearts and be ſtill, and (although there be a ſeeming cauſe of diſcontent) to offer the Sacrifice of righteouſneſs, and put our truſt alway in thee.

There be many, who ſay, Who can ſhew us any good or benefit by the preſent eſtabliſhment of affairs? But (alas blind and heavy ſouls!) why walk they in ſo vain a ſhew, and are diſquieted in vain, wilfully contemning thy greateſt favours, and their own aſſured peace?

Surely thy ſervants do readily and heartily confeſs that thou thereby haſt put gladneſs in our hearts, having lift up the light of thy countenance upon us. O that we could all devoutly wait upon thee, and behold thee in the multitudes of thy mercies.

We are apt to err in the ſhadows of imaginary injuries, unleſs by thy eſpecial grace preventing us we are kept from turning aſide into thoſe deceitful paths.

Send out, we pray thee, thy light and thy truth; let them lead us, let them bring us to thy holy hill and to thy tabernacles, where we ſhall forget complaint, and ſing a new ſong, which

thou

thou ſhalt put into our mouths, even Praiſe unto our God.

O thou moſt gratious Saviour, who haſt brought us up out of the horrible pit, out of the miry clay, and ſet our feet above danger, eſtabliſh our goings and prevent our backſlidings.

Let us not forſake our harbour, nor make the vanity of our words the purchaſe of a new calamity.

But what have we wretches already done? how far have we tranſgreſſed? what have we, nay, what have we unrighteouſly ſpoken? Pardon our unthankful murmurings, and for the time to come ſet a watch upon our words, and keep thou the door of our lips.

Let not the miſchief of our own tongues overtake us, but thy goodneſs mightily prevent us, that we may be converted and healed.

It is in thy power to ſet up and to deſtroy, to enthral and enlarge, and them that ſeek thee, thou never forſakeſt. Give thy people perſeverance in prayer to thee, the God of their help; then wilt thou, who haſt given courage to continue, give grace alſo to obtaine; and their deſires accompliſhed will joy and refreſh them.

Our

Our wants thou knoweſt and alone canſt relieve; though we are poor and needy, thou thinkeſt upon us. Why then are our ſouls caſt down? why are they diſquieted within us? If we relye upon thee, thou wilt enliven us, and no good thing wilt thou withhold from us, if we walk uprightly before thee.

Thou haſt ſet before us the examples of thoſe murmurers, who lifted up their voices againſt the Leaders of thy people, deſtroyed in the wilderneſs, to the intent we ſhould not luſt as they luſted: Thou haſt alſo given encouragement to our faith, promiſing that when we patiently wait for thee, thou wilt encline thine ear unto us, and hear our cryes.

Therefore will we reſrain our tongues from evil, and, accuſtoming them to prayer, will draw nigh to thee in an acceptable time when thou mayeſt be found, that thy loving kindneſſe and truth may preſerve us at ſuch time as evils do encompaſs us and the puniſhments of our iniquities taketh hold upon us.

Send, O Lord, thine holy Ghoſt and pour into our hearts, that moſt excellent gift of charity, the very Bond of Peace, and of all Virtues, which neither doth nor ſpeaketh ill, but acquieſceth in the ſweet enjoyment of thee. This

This will make thy great Miniſters government acceptable to the people, and the peoples obedience exemplary to the world, ſo that glory ſhall dwell in our Land, and thoſe, who know not the might of thy Majeſty, will be converted unto thee, who art the only bleſſed and all-glorious Potentate, King of Kings and Lord of Lords, World without end, Amen.

Our Father which art in Heaven, *&c.*

CHAP. VI.

Of the frequent desires of breaking out into Rebellion, and the means by the Instigators used; viz. Reproaches upon the King and Church.

MURMURING is a Spark forced out of an ill-disposed breast inflamed with Disloyalty, and is a great sin when it is least; but is excessive in its call for Vengeance, when (as now) it is let loose against a good and gracious *Prince*. And surely (however by some men applauded) they are fouly mistaken in the Commonwealth, who steep all their humours in gall, and yet would entitle themselves *Patrons of Unity*, and have not long since (when there was no dissention but their own desired) been pretended *Petitioners for Peace: For such* (as that glorious Martyr judiciously observeth) *themselves know not of* S. Laud Ser. in Eph. 4.3. *what Spirit they are, although all other men see it to be fire they call for.* Rebellion hath its beginnings in such whisperings,

rings, diſcontented and doubtful words being caſt forth as a Lure to draw ſome, not yet fully fitted, to ſuch devilliſh deſigns, and alſo to bring together the bloudy beakt-birds of Prey. We cannot (God forbid it) judge ſo uncharitably of ſome men, that their inclinations are ſo propenſe to ſlaughter, and the Publick Ruine, becauſe their words make them ſomewhat forgetful of their Duty, and the Reverence they ſhould bear to *Anointed and Conſecrated Majeſty*, and alſo to *Truth* it ſelf; which they torture to make their relations credible: But the ſubtil reſolved Rebel, by this kind of words, maketh proof of ſuch, as he hopeth, by ſeveral pretenſions, to bring to a curſed Complication; and having (as he accounteth it) luckily proceeded in this beginning, he is no longer for dallying by privy Murmurs, but diſburtheneth his foul ſtomach by ſtrong Contumelies, and loathſome Reproaches; as if his paſſion before wanted vent, his words fly out like bluſtring winds, which unſettle and make rough the calm tides of the peoples affections; or as if with them he were reſolved ſuddenly to put in practiſe the dictates of his rage, he intendeth by Storm to become Maſter of whatſoever

good his envious Soul wisheth ill to another. Therefore having long acted *Absolom*'s part in humbling himself, and shaking the head as if somewhat or other in the *Supreme* were out of order, he will not at length stick to tell the people, that there is none appointed to do Justice, or that knoweth Judgment. He thinketh it no evil to dishonour the *King* in his *Ministers*, reiterating the Old Crys against *Evil Counsellours*; in his *Judgment*, forasmuch as he hath chosen, and maketh use of such; in his *Faith*, as if his word were not kept; in his *Disposition*, as if naturally unkind, and unnecessarily exacting of his People heavy Taxes; in his *Religion*, being a favourer of Popery: And indeed all those things, which others (knowing they therein glorifie *God*, and do his *Majesty* right) think meet to have published with the highest commendations of desert, he will needs seem to serve *God* and the *World* in misconstruing and depraving: But to men sober and judicious, he discovereth his Religion and Life to be but a guilded lye. And these pretensions (methinks) cannot but be too well known to pass even the Ignorant without suspition: For (to answer no farther to their base objections) look back whoso-

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ever pleaſeth upon thoſe of time paſt, who becauſe they would (forſooth) ſeem modeſt at firſt; and therefore not directly to level at their *King*, rendred their modeſty ſo much the more execrable, by how much the more we yet feel the ſmart of their blows, who would make their *King moſt glorious*, and only knock down *Evil Counſellours*. It was never known that Rebels wanted a pretence; he that imployeth them, leaveth them not deſtitute of his helps and ſhifts, which are not the courſeſt and worſt contrived. Among all his devices, they find moſt advantagious to their deſigns the juſtification of their own proceedings by the contempt of other mens, either integrity or ſufficiency. And ſo violently are they addicted to this plauſible ſin of Defamation, that they are almoſt *able to deceive the very Elect*, perſwading them (were it poſſible) to the dread of thoſe Commiſſions whereof they were never guilty, to make the moſt Innocent ſuſpect themſelves. With the [illegible] then this violence for a while paſſeth currant for Pious Zeal, and they ſeem no leſs than the Meſſengers of Light ſent down from the Habitation of Holineſs to reform the corrupt manners of the preſent Age, and to reduce into a Pri-

mitive Order the Affairs of *Church and State*, through negligence and time run into a deplorable confusion. It is not indeed a thing strange, that what they so hotly and yet so constantly obtruded upon the vulgar peoples abused credulity, was so readily accepted, and so long retained. The same way being once prosperous, they reenter, and *Good* they now *call Evil*, (wherein they publish to the world what Judges and Reformers they would prove, whose very beginning is with subverting the cause of the Upright, and cannot thrive without the Devils Patronage and counsel) that the silly may be reduced, and unstable souls drawn into the grievous and fatal punishment of their promised inlargement and felicity: A sad felicity indeed, which must have such instruments, and so horrid an entrance and passage, which must begin in Cruelty, and swim on in Rivers of Tears and Blood! For their malice, who by undue aspersions and unjust reproaches privily murder the Innocent ~~sooner~~ there confined: Experience hath assured us of the truth of the Wise Man's Rule, that *the words of the wicked are to lie in wait for blood.* The Envious and Malicious are never satisfied with the triumph of downcast

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and torn Fames, but build their hopes upon Piles of ſlaughtered bodies, and ſeek to raiſe themſelves Fortunes out of the Rubbiſh of a ruined *Commonwealth.* Here hath been an old grudge, nay, an inveterate hate in an Enemy, ſometime pretending to Reconciliation, but indeed to deſires of new practiſes ſo ſtrongly wedded, that it may well from them be made a general admonition, that *every man do warily truſt the ſincerity of reconciled Enemies.* It is well obſerved by one, that *the greateſt diſeaſe of diſtruſt, and moſt incurable, is in him who hath wronged his Prince, whoſe guilty Conſcience feedeth on fearful diſtruſt, though no juſt occaſion be offered.* Theſe unquiet ſpirits, although they have promiſed, nay ſworn Allegiance, yet ſound Reaſon forbiddeth any too confidently to truſt them, whoſe refuge is *Medea's* Abſolution,

Dalingt. *lib.* 3. *Aph.* 34.

Quæ ſcelere pacta eſt ſcelere rumpetur fides,

What they perfidiouſly ſwear, they will as deceitfully break: Peace they love no longer than neceſſity compelleth them to it, debarring them the opportunities of Commotions, which they moſt artificially court, and diligently ſolicite. Rather than not commit their beloved ſin, they will tempt

all occasions till they find a way to advance both it and its interest. Therefore they violate truth, obligations, duty and conscience, lest any of these should by the help of inquisitive fear make them see and pursue better things. They who adore impiety making the successes thereof their Paradise, must reer their conscience, and do abominate scrupulous niceties, onely using the name of good for the greater confusion of such as embrace the substance.

TO know whether their devises tend we must guess by the rules of contrariety, their meanings having ever contradicted their professions. They pretend to *reformation*; but let such as have had the most aged experience of their performances speak plainly, and acquit others of the dangers of fallacies. We might well think the subversion of a *Kingdome* to be no good Physick for the *Church* therein, neither that civil wars, which do license misdemeanour, can introduce good manners. Their words had heretofore instead of more soundness infused madness into the people, and too much action heightened the distempers of the Nation, which convenient rest will qualifie. Until they prescribe

cribe this, they will never be good Phyſicians. Give it this, and each part of the body will thereupon be reduced to its order and duty. When temperance guideth thoſe, who now trouble themſelves and others, we may have juſt cauſe to Hope for the ſo much diſcourſed *Reformation.* But no encouragement is there for us to ſuppoſe that they can ever do others good, who do themſelves ſo much harm in being the profeſſed factours of diſobedience; men, who make it their ſole employment to *bring up an evil report* upon *God's inheritance,* and to ſtir up the peoples malignity againſt the *King and Church.* They, who taught the *Iſraelites* the ſcurrilous leſſons of reproachful taunts againſt the *Prince* and the *Arch-Biſhop, Moſes* and *Aaron,* brought a plague upon themſelves and the miſadviſed tribes; yet did they pretend a remedy againſt ſome (I know not what) evils. There can no plague prove ſo deſtructive as this ſpreading one brought in by ſedition, which (to our great ſorrow and ſhame) hath been known to ſearch and ſweep each corner and part of theſe miſerable Kingdomes, and when after its long rage, by diſcontinuance we hoped for reſpite, by theſe poyſonous blaſts it threatneth

threatneth anew its return and triumphs. But *God* (we trust) will make these menaces to be but the regardless puffes of angry vanity. For these Hopes we have ground from the rich authority of *God's* word, which testifieth that *He, who hideth hatred with lying lips, and he that uttereth a slander is a fool*; And then we are sure that *he answereth the fool according to his folly*. *God* can do what he pleaseth, and is most gracious and merciful, whom we ought earnestly to beseech that he would not use these men as the scourge of our transgressions, neither *make us a rebuke unto the foolish*. But certainly such as have seen the event of those former dishonorable reports raised, and kept on flight by the complicies of rebellion, cannot otherwise judge of the same things again practised, but that the intents are the same, and would produce the like effects, did not *God's* mercy prevent and frustrate. He, who *rebuked the winds and the Sea roaring* against the *Church*, both in *Christ the Head, and the Disciples the Members*, who with with a *Peace be still*, quieted the loud voyce of the disobedient winds, and laid the rude tumult of the rebellious waves, can soon subdue these pestilent tongues; and he, who doth

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Let them from proceeding further in miſcheif, will (we need not doubt) ſtill let until they be taken out of the way.

BUT to ſee of what a various and partly-coloured ſubſtance *Hypocriſie* is compoſed, would make any one much to marvel how ſuch antipathies could be combined in one body to make a publique cheat.

Nil mortalibus arduum eſt,
Cælum ipſum petimus ſtultitia.

Men alarm Heaven it ſelf, as if they would (O wretched Age!) pull *God*'s Children out of his boſome; and all pretenſively for his ſake, who abhorreth the cruelty as much as he diſowneth the ſervice. The *Church* being reproached, and the *King* the *Head* thereof aſperſed with calumnies, they ſay, it is all for *Religions* ſake and Gods glory, of vain are ſome *to ſhake hands* (as that glorious Martyr obſerved) *with their allegiance, and obedience under pretence to lay faſter hold on their religion.* Theſe filthy dreamers how regardleſs they are of ſo grand a crime as the *deſpiſing Dominions and ſpeaking evil of Dignities*, nay, of fathering the ſame upon *God*

K. Char. I.

God as if he took not vengeance of villanies but countenanced and rewarded them. They cast out the name of religion to beguile some silly souls, pleading *God's Ordinance and will* for what they sacrilegiously attempt against his *Anointed ones*; as if that *spotless Purity*, and *purely perfect Unity* were too liberally divided into contradictions of its own writ and patern. But he is the same ever constant and good *God*, who so far detesteth such wickedness, that, by the decree of his dreadful justice, is ordained for such reprobates a place of endless bitterness and torment with *the Divel and his Angels* (company and reward suitable to such gallish spirits, which triumph in tortured reputations and bloody delights) into which the weight of their sins will most deeply repress and over-whelm them. Sin is a weighty evil, and sins against Authority are excessive; but the largest term is too narrow for this, which capaciously compriseth a design against the Powers cœlestial and terrene. Into the inferior parts of the bottomlless pit, where the dregs of treasured fury, must this soaring ambition unrepented of irrecoverably fall. O let us humbly Sollicite *Heaven* begging for them the rescue of repentance and *the expiatory blood*

blood of that Innocent *Lamb*, whom they Religiously revile and persecute. Let not their reproachful words sound louder than our importunate prayers. *God* is gracious; who knoweth but that he may turn, and have mercy upon them, although their provocations have never so impetuously resisted his Clemency.

BUT although many whom they injure (doubtless) forget not this holy Office, this Divine Charge given by him, who did vouchsafe to be *a General Satisfaction*, and *the Saviour of all*, yet these would (if possible) discourage all good; and by their continuance, or rather their farther engagement in evil, endeavour to dull the sharpest appetites of the most Noble Benefactors. Nothing serveth their turn, but the destruction of such as by their daily tears, and continual prayers, desire to pacifie *Gods* Wrath justly kindled against such unconscionable and mercilesse men, who bear an immortal hate to all, who will not against Reason and Conscience subscribe to the violation of Religion. Some men think other mens obedience and good Government of life to be their sins, as if it were impossible for one man to be righteous without anothers condemnation. Indeed their Con-

Consciences might have been enlightned, and their paths adorned with true Beauty, had they but Grace to observe some mens strict Piety and exactness of obedience, upon whom yet their chief industry hath been imployed to raise a scandal and publick *odium*. Ambitious and evil Neighbours know that their counterfeit blaze looseth its admiration in the presence of true brightness, and when the Heavenly Glories afford an unveiled lustre: Therefore they will have them first beclouded and darkned, and after (as their power serveth) removed nearer Heaven, lest their Propinquity should overpower obscuring vapours, and Truth discovered only become admired. So strange it is to consider, that men, to whom *God* gave one only Original, should, in buildings of the same nature and composure, have such different furniture, in like frames of body have unlike minds; some bright, beautiful, and glorious; some dark, ugly, and vile affections. Go too, impudent Zealots, and disband your base low thoughts which triumph in destruction, and count it fit matter of applause to overthrow multitudes for your dislike to some; some whose eminency in good tortureth your envious hearts. Cease to be your own Plague, and

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make a profitable exchange of Pride for Humility, and Self-denial, of Envy for contenting Charity. *Only from Pride cometh contention*; thence cometh ſtubbornneſs, diſloyalty, and diſobedience; thence come vain hopes, by which you behold your *Self-promiſed Canaan*, towards which you will needs walk through a *Red Sea*. It is this that will not allow other men their deſerved commendations or rewards: Becauſe you think your ſelves diminiſhed by anothers Greatneſs, do you well to endeavour to deject and trample upon him, that from off his bulk you may proclaim your own advancement? That Emulation is blameleſs, nay laudable, which putteth men upon deſires of becoming equal to the beſt, not to the greateſt; which ſeeketh not a ſolitary happineſs, but wiſheth to all a Partnerſhip, nay a fulneſs of that content which is truly worthy Mans ſeeking, and above the reach of Fortune, excellent and durable. But that which beſt befitteth Man is not alway in his deſires, nor is the honeſteſt way in requeſt and traverſed. Wicked men will not part with the Airy imagination of ſome near felicity, for the promiſe of a future joy: They will not judicioully weigh the peril and uncertainties of their ungrounded

ungrounded hopes with the benefit of inward peace, and the certainty of the Celestial Kingdom promised to them who seek it, and its righteousness. They destroy themselves for lack of knowledge, turning Religion into ungodliness, and a lye; while they would deceive others, they chiefly deceive themselves: They find their long-entertained hope to become frustrate; and that which sweetned their evil travel, doth in the end turn to bitterness, and displish.

THIS is certain; yet cannot Experience or Monition guide them into more wholesome ways: Custom to do evil perswadeth them to go on, although the events of others counsel a retreat; and when their Conscience (notwithstanding their Arts of suppression) letteth fly into their faces any just accusation (as she is most uncorrupt) then sudden counsel deludeth them with the perswasion, that the Commission of a second (although greater) Villany, expiateth the former. So *Cain* unnaturally murthered his Brother, as if this had been the meetest Sacrifice of Attonement which he could offer to his injured *God*. Our lavish Reprovers, some time past, committed many execrable and bloody sins; they would now silence them, by laying upon them the heavy

heavy Foundation of a second Rebellion: Neither is the Foundation different, but the same with the former. And that they intend to react the former, we may know by their retaining, and in this manner exhibiting to publick view the Ensigns of their *Holy War*, *Pride*, *Malice*, and *Envy*.

NOW unless they finde a Cause to dilate upon, the Plot falleth: It is chiefly then for the *Churches* sake that in their querulous relations they give any oblique glances upon his *Majesty*. They dislike the present establishment of *Church-affairs*, and all (whether high or low) who favourably incline to the furtherance of her Peace. For (if we may call the selling Souls for a transitory price profit) they found it merry Angling in *Religions* troubled waters, and with a Renovation of the pleasures. Thence are they displeased, that such as *love Jerusalem, and pray for her Peace, should prosper*. Such Opposites cannot both at once thrive, but the fall of the one is the rising of the other. Now it is manifest, that they who have heretofore given molestation to the *Church* and *State*, must either obstinately pursue their first course, or else openly accuse themselves of Rebellion, or at least of Errour. They cannot digest the latter,

and the former having proved more advantagious, more forcibly perswadeth and argueth a self-defence to be Legitimate, as authorized by the Law of Nature: And although themselves only disturb the Publick Peace, yet their own dissention must be termed only a Guardant Vigilancy: And when they calumniate their *Father*, and revile their *Mother*, the better to countenance their unnatural Riots, this must be esteemed but a forced discovery of approaching mischiefs. Indeed it was ever seen, that unreasonable men, who make no Conscience of any actions, plead, for Justification, *necessity*, which urgeth them forward to the vindication of publick wrongs, and the reducing the lost Order of *Religion*. For the common people's easily oversswayed affections, being drawn aside with such weighty imputations as these men confidently alledge, will not be counterballanced and drawn aright by the considerations, that Rebellion is no fit Coersive for any Superiours inordinate carriage; that an Inferiour may not be disobedient, because a Superiour may sometimes happen in some things to be misadvised: And therefore it is necessary to their purposes, *audere calumniari*; and then some things will

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be ſure to ſtick cloſe, whereby they will paſs the abuſed Vulgar (their beſt Inſtruments) with the ſlighter examination. If then there appeareth any thing good, that ſhall be either ſomewhat barbed of its Honour, or altogether ſlandered with a bad intention, and evil end; if any action prove ambiguous, it ſhall be no leſs than intollerably evil; and if there do happen a ſmall failing (as, *God* help, the wiſeſt cannot alway prevent) that ſhall be ſo dextrouſly managed, ſo craftily augmented, that every circumſtance ſhall appear a ſin; and one poor fault, which rather denoteth Humanity than Impiety, ſhall be termed a diſpoſition to, nay, a common practiſe of wickedneſs. Then having told their tale smoothly, the cloſe of all is *Enſe recidendum*; the Sword muſt inſtate all in order.

THUS although they ſeem to breath nothing but Cœleſtial Sweets, and with the ſtrength thereof to drive away the noxious vapours of impurity; though *God* and *Religion* be their whole diſcourſe, which ſhould be a token of their near relation to Heaven, yet to *the meekneſs* of a *Chriſtian perſwaſion*, and *the Divinity of Concord*, they are not inclined, for *the way of peace have they not known. Gods Kingdome* was

never propagated by the Sword, much less doth he Authorize Rebellious Wars for the Reformation of the *Church*: So that instead of an inflamed Devotion, there's nothing but a burning Hatred lying hid under arch Hypocrisie; instead of publick good, avarice and particular self-ends: *God* then forbiddeth such service, and no man can foresee any good to follow. Now to tell us of *sincere Religion in the contempt of the Divine Law*, or to demonstrate the *Utility* accrewing to the *Commonwealth* by a Civil War, must be by such mad perswasions, that none but men destitute of Wit and Grace can give or receive them. It is very strange, that men of any Natural Faculties should abandon themselves to the curse of a fruitless Study, renouncing Reason to extol Whimsies and Vanity: For if this behaviour, with the most artificial gloss, can be any other, who can determine of the hope of Sincerity, and the Crown of Incorruption? Surely *the people* could not then *imagine a vain thing*, but that like *Fools they have said in their hearts, there is no God*; or that *the Lord doth not see, neither doth the Almighty regard it*: but let them *not be deceived*, for *God is not mocked*. He who from the Throne of Grace beholdeth the

the Innocent, with an impartial eye seeth the wickedness of the ungodly; and that to the intent that he may *bring down proud looks, and the mouth that speaketh great things.*

HOW dearly some men love Commotions, and will not have reason to perswade, but violence to obtrude upon mens Consciences, not what is indeed fitting, but what themselves desire! Let them take heed, lest troubles and commotions, unavoidably seizing upon them, scorch their bowels with endless flames, even more piercing and intolerable than their Administrations of Terrours, whereby they would seem to purifie the Kingdom. But were these great clamours, these outcryes upon the *Government* and *Establisher*, upon the *Clergy* and their *Protector*, such Truths as the Reporters speak them, yet Piety resolveth men into compassion; and according to *Christs* and the *Churches*, both direction and practise, prayers for them, who make unwarrantable breaches upon the holy Commandment, are the most usual Weapons of their Reforming, and meek Revenge. The gentle coersive of prayer for *Kings*, and *those who are in Authority*, doth undoubtedly move Heaven, and bring Earth to a

sacred compliance with its *Majestick Founder*, sooner than any whatsoever compulsive Arts of wrathful contrivance. Prayer and tears are of an excellent power, making the heavy minds of the most disobedient and wicked to ascend Heavenward, contemplating that compassionate *Goodness* which revealeth it self to them, who were long ignorant of it. *Rivers of water run down mine eyes, because they keep not thy Law*, said a most curious patern of Holiness, who thought this remedy more prevalent than any within the reach of his Temporal (though Regal) power. Much greater reason (doubtless) hath a Subject to bear with his Superiour: But if the Royal Dignity think not scorn to lay aside the Sword, and turn Execution into mournful Intercession, how much more willingly should every Subject put on devout *Humility*, the glorious Badge of his *Christian Profession*, which bringeth down the Divine Grace as fructifying showres upon the barren hills? If these open mouths speak truth, yet should they know when to speak, and when to conceal it, all truths being not to be uttered. Neither indeed would any but a brood of *cursed Chams* immodestly utter to the world, and with

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an obscene finger point out *their Fathers nakedness.* Truly their Fathers open infirmity diminisheth not the baseness of their impudence and scoffs, nor freeth them from the danger of the approaching doom, which is stifly dragged forward in the Chains of such unnatural villany. But prayer (which publisheth nothing speaking to him alone, who knoweth all things) maketh a speedy alteration of hearts, not so much covering the shame of some past miscarriages, as transforming all-giving Grace to a sometime spotted and disfigured mind. They then who contemn this way of Reformation, do in vain pretend to zeal and uprightness: For *God* having joyned *his Fear*, and the *Kings Honour* together, it is a strange fallacy in their course of life, who dishonour the *King* and his nearelt *Ministers*, to give the clearer demonstrations of their *fear of the King of Kings.*

AGAIN, were there so much truth in their words as might make the condition of those on whom they seek to fasten their imputations, to need or deserve their pity, and were these Correctors of others really inclined to act only within the lines of publick benefit, yet sober persons would (before they enter upon any such actions)

consider whether good may be obtained as a blessing; whether one good may be introduced without displacing a greater good, or introducing as great an evil to counterbalance it. That most Pious and Judicious *King* very pertinently asked this question, *What good man had not rather want what he most desired for the peoples good, than obtain it by unlawful and irreligious means?* It is the glory of every good man to hear the applause, but withal by worth to entitle himself to the name of a *Publick Benefactor*. No man is so prodigal of his Soul, as to instate others in Paradise with his own Damnation; to procure inlargement of Religion: Freedom to a people by such foul means as the Purity of Religion abhorreth: But no man can expect the Divine Blessing, who to his actions hath not the Seal of the Divine Approbation; much less can he sincerely love *God*, or study Popular Redemption, who loveth not himself, but hath delivered himself over a Captive to the Enemy of all goodness, and sincere felicity. For a man boldly to stand up, and bravely to acquit himself in the defence of *God's* and his Countries Cause, is deservedly reputed a most worthy service; a service, as every where commendable,

able, so by Christians generally to be undertaken: But then there must be no by interest twisted together with his, (for that is the way to weaken the help that cometh down from the *Almighty*) neither any ways attempted but commendable and honest, lest the honour of the Good Cause be buried in the infamy of the needless and bad succours, and *God* give success according to the ways wherein they, who pretend for him, do walk and act. He who entreth upon a Religious War must be *Gods Commissioner*, and no way abuse his credit, by exceeding his Commission, or diverting into private Cisterns the course of those streams which *God* appointed for a general satisfaction. If he transgress, he is not what he would be in Opinion, either *Gods* Servant, or the peoples Benefactor; he is but the outward Representative of that good which he preacheth, stuffed up with baleness, and pettilent mischiefs. Now *thou who abhorrest Idols, dost thou commit Sacriledge?* This was the *Apostles* question, intimating it as a strange thing, that Vice should correct Vice, and *Satans Kingdom be divided*. *God*, who needeth not any help for the support of Truths ever bright shineing Taper, much less needeth a dirty and mouldring

mouldring frame, wherein to fix it, which with its unclean fickleneſs would foul and obſcure it. Men, who make no conſcience of their wayes, yet would ſeem eminent in the promotion of good, are not differing from a ſmutty collier with his foul fingers taking hold of a moſt purely white garment, whoſe very handling it rendred it quite contrary to what it was, changing its pleaſing beauty into an hew not onely unpleaſant but odious. He, who intendeth any Man any great good, but for the effecting thereof treadeth indirect and evil paths, maketh that good he intendeth no good. Sin deformeth the Agent with an ugly leproſie, and the contagion cleaveth to all, that paſſeth through his hands; ſo that he, who receiveth the benefit, cannot but much loath, it ſeeing how and whence it came. If many good things are not good, being immoderately deſired, certainly they muſt needs be bad being violently and illegally obtained.

THIS generation of men, whoſe reſtleſs ſpirits ſeek continually matter of new miſcheiſes, whoſe privy ſlanders and too too publick complaints are no leſs then the alarms of war, cannot be miſtaken or defamed, if termed turbulent and prone to rebellion;

bellion; for the ſeeds of diſcord are ſown in them, and the forward ſprouts ſhew they have taken deep root. Diſſention is all they ſpeak, all they act; for indeed they are wholly at variance with themſelves. With the ſame Tongue they ſpeak different language, with the ſame hands they act contrary things, and with the ſame feet they walk both forward and backward, and are ſo altogether contrariety, that we may think *Nature* in framing them had been forgetful of her uſual courſe, and taking the *Poets particulam undique diſſectam* had ſo compoſed them of far different materials. Of them is *the Sinner* (which holy Writ mentioneth) *that goeth two ways*, and the ſame crew they *out of whoſe mouth proceedeth bleſſing and curſing.* Their words, while ſometimes they, ſeem ſo inoffenſive that they diſcover nothing in the mind, but what is of divine inſpiration, ſhall (as the winds from contrary points) be ſoon changed from a cheriſhing mildneſs into the extreams of a ſcortching heat, or a nipping chilneſs. He, that thinketh they either ſpeak as they mean, or will act according to their publick profeſſions and proteſtations, doth neither know them, nor can himſelf be known for a man of peircing judgement. His innocent and ſim-

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ple credulity will excuse him, however his discretion cannot commend him. He, who after so many experiments of their sincerity daily given to the World, will credit rather their words then their deeds, his counsels shall not (through *God*'s blessing) be the Ground work of my security. I bear in mind *that sacred Kings* acknowledgement of what observations of them he had taken, when he telleth us that his repulse at *Hull* had made him *see clearly through all the pious disguises, and soft palliations of those many, whose words were smoother then oyl, yet were they drawn Swords.* None seem more joyous at *the Kings* prosperity, no wishes in shew more hearty then theirs, that whatsoever he taketh in hand may prosper, that *God would give him his hearts desire, and prevent him with the blessings of goodness.* But all this notwithstanding *they do but bless with their mouths and curse inwardly.* For if a real victory crown the heads of his brave spirited *Captains*, and become an additional splendor to his scepter, doubts are presently raised whether there be more truth or policy in the relations. And commonly with these scruples are intermixed assertions of events contrary to authorized publications, and most easily do they infuse

such

ſuch ſpirits into the vanquiſhed as make them immediately become conquerers. Their reports ſhew their deſires. Their unwillingneſs to hear of the Kingdomes proſperity, their readineſs to ſound forth the enemies triumphs ſpeak the diſcord of their affections and Tongues and withal this certain truth, that although *peace be in their mouthes, there is war in their hearts.* And the deſires thereof they attempting to cover with zeal their religion is like the unlucky *Bird* neer the *Altar*, which being in the place of worſhip by its ominous notes terrifieth the adorers, filling them with the ſad expectation of calaimtous events. They ſeem frequent in *prayer for* Iſrael *and the peace of* Jeruſalem, *when they are running greedily after the error of* Balaam *for reward.* like whom they in publick *bleſs*, but in ſecret give the *murderous counſels of ſin*, that they may *bring a plague upon the whole congregation.*

THESE are a generation that ſet not their hearts aright neither mind the welfare of any. However they take upon them the care of others, they are the corruption of the age. Looking back upon the thriving proſperity of the precedeing peaceable age, and the ſudden alterations upon the ap-

appearance of this turbulent crew, we find that from them cometh the cause of this just complaint, that ever since

——Macies & nova febrium.
Terris incubuit cohors;

And that *from the crown of the head, to the sole of the foot*, is scarce any thing left sincere. Now if the Physitian heal not himself, it will be thought a breach of wisdom for any to commit himself as a Patient to him, whose want of skill appeareth too too visibly in open sores, and an infirm body. The instructors of others should be more excellent in purity of Life, and abilities of Learning, than other men are. He is, in this case, the best Physitian, who hath been longest a Practitioner upon himself. The best men may best reprove. Men who are Eloquent in other mens errours, and plead their own Cause with much partial artifice, work no good in a Commonwealth; for the Parties reproved retort upon them their own crimes, and think themselves well justified by their busie Tutors discovered shame.

WERE then their Observations certain, and their Reports no way in the least

leaſt varying from the ſtreight line of Truth, yet for ſuch as have been heretofore (not barely privily ſeditious, but) openly rebellious, and deſervedly ſtill ſuſpected, to pry into the defects of other mens integrity, and ſhameleſly to publiſh their Conceptions, doth not ſo much diminiſh the good repute of the Accuſed, as increaſe the infamy of the Accuſers. What may be ſaid of the manners of ſome, I know not: Some ſmall humours may ariſe in the healthieſt body; and where only ſuch appear, there is no neceſſity of attempting a Cure by deſperate Remedies. It muſt be acknowledged, that there never was *Church* ſo beautifully flouriſhing: which had not ſome Moles and blemiſhes, but I am confident, that for Doctrine and Diſcipline, our *Church* is (to ſay no more) equal to the beſt; and that few Ages of *Chriſtianity* could, more than can this preſent (I ſpeak with reſpect only to the *Kings* Dominions) boaſt of Pious and Learned *Church-Governours* and *Paſtours*. Yet ſo loud an outcry raiſed by tumultuous Zealots hath been heard, as if Religion were ſtifled in the Neſts of Impurity, and her bleſſed Light extinguiſhed by thoſe appointed to keep it ſtill flaming. But this

(as

(as I observed) not by any whose remarked and imitable Piety hath proved a light and guide to other mens feet, but such as have alway taught the people the utility of Error; such as are what the *Philosopher* described the ungoverned Youth of his times, *Expugnatores alienâ pudicitiâ, negligentes suâ*; such as have cast off the Cords of Religion, and burst asunder the Bonds of Loyalty, upbraiding *Christs Vicegerent* with a *Crucifix*, for no other reason that I know, but because he hath taken off from them the *Cross* which their Rebellion so much merited. So that although his charitable meekness hath looked upon their sin as venial, their implacable malice will not permit them to commend or own this Goodness and Charity, but provoketh them to deprave that and slander him and his. And seeing how at the same time, when they reproach the *Church*, they calumniate the *King*, I cannot but applaud that most judicious observation of *that most venerable Martyr Laud, That those men, who are sacrilegious against God and his Church, are for the neighbourhood of the sin, the likeliest men to offer violence to the honor of Princes and their per-*

Seneca.

Ser. in Psal 74. 22

sons

ſons afterward. They, who will not ſpare a *Princes honour*, will dare any thing againſt his *ſacred perſon*, ſeeing it is certain that a *diſeſteemed Prince* is more than half debarred of his *regal power*, which none attempt, but ſuch as would, if poſſible, utterly dethrone him, that themſelves may ſtep up, and turn *juſt Regiment* into *execrable Tyranny*, *and the Beauty of Holineſs* into *a Maſs of confuſion.*

FOR theſe bleſſings do the people yeild themſelves, to be reduced and hearken to their inſinuations ſo eagerly. They have, it's true, better things promiſed; but it is ſtrange that men, whom no performances have juſtified, ſhould yet find a ready belief, and that the people court their abuſes, as if woful experience had given them no caution. Each man may at pleaſure ſee the reward wherewith ſuch maſters gratifie their followers, even the ſame that *Lucifer* conferreth upon his beguiled inſtruments, who draweth them by the falſe repreſentations of liberty, to the tortures of the cruelleſt thraldome. What between fear and hope (the deceitful cauſes whereof they induſtriouſly ſcatter) many are fitted for commotion, as their language intimateth, they ſpeak ſo expertly after their

teachers. Matters of Hope are not entertained, unless some fearful suggestions intervene. Therefore when we use either preventives or remedies, the fear of an evil induceth us to use such means, as we Hope, will remove the incumbent, or preserve us from ensuing matter of dread. But frequently as men are possessed with *empty Hopes*, so are they (as it were) dispossessed of themselves by *causeless fears*. Such are the *Fears* and *Hopes* fomented by seditious *murmurers*. What fear of innovation in *Religion* or *Government* have the royal counsels or actions justly caused? Where we see irresistible *Constancy and the Defender of the Faith* standing up in the defence of it, why should we groan under suspitions, and like timorous hares start when there is no danger, deserting the wood for the winds rustling among the dry leaves? Those valiant soulders were justly derided, *quos pulvis motus fuga pecorum exuit castris*. When we either break our peace or run from our just defence upon noises we know not whence coming or where arising, such ridiculous things do we become. So is it also when vain Hopes seduce us, and we fall to planting *Paradises* in the *Ocean*. Can men, *unstable as water*, who

who cannot brook a juſt proſperity under a *pious Prince*, ever enlarge our happineſs? They dread nothing more then reſt, and ſecurity; as they know it not, ſo neither do they deſire it. Would they then give the ſame meaſure of felicity to their followers, which they Hope for themſelves? We ſee the utmoſt of it, it is at beſt but an inſecure and changeable eſtate. Yet of this minute and treacherous bliſs ſeldome hath the *blind votary* any more then his *leaders* promiſes. *Ambition* loveth to aſcend and then cauſe the dejected *ladder* to be burnt, becauſe there ſhall be no climbing for others by the ſame aſcent, nor any pattern remain to inſtruct others in the ways of *advancement*. Without teaching the people Rebellion theſe mens deſigns never take effect. If the *ringleaders* thereby obtain their ends, it is no prudence in them to acknowledge *the meaner help*, or *obligations of gratitude to inferiours*; but theſe, as well as the *oppoſers* of their towring motions, muſt equally ſubmit to the ſame *ſcourge* and *flame*. Onely the firſt *aſſiſters* may poſſibly have the favour (like the *Inventer* of the *Brazen Bull*) to have the firſt taſte of their mercileſs power. The unfortunate *Hothams* (not to recount

any more) are a notable example of the kind remunerations of such services under such *Lords*. Thus may the people see who is more fit to sway *the Scepter*, our *King*, *the undoubted Heir of the Crown*, who when upon just ground he might have required it, is tender and sparing of *blood*; or those who care not what effusions they make, so that their wills may be effected. And surely such as is their road toward what they covet, such are their walks when in possession, terribly coloured and polluted with blood and slaughter. For every ambitious man (be his Words never so oyly and seemingly sanctified) *tantum ut noceat cupit esse potens.*

AND now that these are their aims is more then probable. Men should not be charged with the highest crimes upon slight suspition; for then would not the purest innocence escape the foulest stains, whilest aggravated mistakes should be unpardonable sins. But I could wish my self in this case mistaken and rash, being unwilling to foster a defaming prejudice. If the seeing men of this age would censure me, I should gladly condemn my self, and with more joy publickly retract then now accuse, which I certainly do compulsively, not

with

with delight. But being by their light informed, I may rather be ſaid to ſpeak their opinions then mine own private ſentiments or diſcoveries. And I farther wiſh that the contrivances of theſe men were ſo privately agitated, that they came within the veiw of the ſharpeſt judgments onely, and were not by themſelves *proclaimed upon the houſe tops*, that men even of the inferiour ranks might behold them and be ſurprized with previous conſternations before they give the blow. They vaunt as if prevention were too late and that their formidable powers muſt be reſtrained more by ſubmiſſion then reſiſtance. A *commotion* may well be thought contrived, when abetted, and too too near execution, when juſtified, and theſe *copious indulgences* they have received, ſaid to be given them rather through *fear* and *favour*. I indeed think them deceived in all reſpects (as it is no marvel that deceit ſhould be part of the deceivers judgment) and do beleive that neither *fear* nor *favour*, but ſome *compaſſionate thoughts of trying all wayes of amendment* might wreſt from ſo kind a *Prince* a conſent for freedom, which allowed doth frequently make men who are not altogether paſt Hopes, aſham-

ed of their former actions and desires, and sooneſt worketh a reformation. In like manner am I perſwaded that notwithſtanding their boaſted numbers a timely induſtry may put a ſtop to the growth of their potent inſolence. The ſwellings whereof if neither prayers nor tears, no lenitives or balſames can aſſwage, to let the whole be ſeized upon and corrupted is not onely an unſeaſonable but a mercileſs pity. Indeed the hardeſt hearts when they come to uſe the harſheſt means for the patients recovery, cannot but have ſtrong conflicts between commiſeration and judgement; which later nevertheleſs ſpeaketh the other uſeleſs, and with men of a well-ballanced temper condemneth it, not becauſe it hath uſed many of the mildeſt correctives, but becauſe after a long ineffectual application neceſſity it ſelf hath not been argument enough prevailing for an alteration. When we ſee the ſame courſes followed by which we before ran into deſtruction; when we hear the *Authors* thereof fearleſly *juſtifying* their former actions, and find them both actively *ſtrengthening* their parts with daily ſupplies, and with all more then imaginable and too ſucceſsful Arts, *diſcouraging* and *weakning the Loyal hands*; when they proudly

proudly *object Power, Wealth and Multitudes*, to rebate the ſharpeſt and moſt ſincere affections; when they inſinuate the *danger* in which his *Followers* are; when the *Leader* is apprehenſive of their rich and ſupernumerary abilities; nay, when they plainly ſpeak the *contradiction* of them in any of their ways to be neceſſarily an involving the Kingdom in another *Civil War*: Whether doth this tend, but to make up this concluſion, *They affect Superiority, and if we will not be inſnared, we muſt be beaten into Subjection?*

SOME not ſo fully debauched with horrid intemperances as others, I may urge to a conſideration of their own language requiring of them ſatisfaction, how they can juſtifie themſelves, whence they can plead a neceſſity of arms, who have indeed all the faireſt motives that *reaſonable men* and *Chriſtians* are capable of to induce them to ſubmiſſion and quietneſs? Now it is ſaid that that war is juſt, which is neceſſary, and that is neceſſary, *quod hæc habet tria juſta, authorem cauſam & finem.* But in theſe over buſied men appear none of theſe: the *Authors* in no reſpect juſt, whoſe proceedings nothing can juſtifie; a *Cauſe* utterly wanting; and (as experience hath ſchooled us) the *End* is nothing Lip. pol. l. 5.

but a desire of inflicting upon others the plagues of misery and confusion, it is *tantum ut noceant.* Moreover if there were all these three, yet were it not barely *unchristian* but *inhumane* to endeavour to raise such tumults as cannot, once raised, be again stilled without shedding innocent blood, where the matter might be composed by milder means. War should be our last worldly refuge, when our adversaries will be satisfied with no reason, nor suffer us to enjoy our rights whether spiritual or temporal unless we out reach them with the longer sword. In such causes a warlike weapon may become a *Christian* hand, and *Religion* will not think it a shame to lodge under an helmet. *God* doth himself sometimes *teach* mens *hands to war* and their *fingers to fight.* But it is when he sheweth them no other way or remedy, when himself hath put the sword into their hands. A *subject* then is at no time thus supplied; neither if he take up armes against the *lawful Powers* can those armes be pious but nefarious. All matters which may seem so to concur as to justifie the cause, cannot here frame the least plea, because *God* hath expressely forbidden war against the *King*, as in word and deed,

deed ſo alſo in thought. What therefore he hath prohibited, none will preſume to act, who knoweth his *Lords will* and revereth his *authority*. Neither let any be perſwaded to the leaſt entertainment of ſuch arguments of juſtification, whereby evil men ſeek to make their ſpurious thoughts legitimate; For that which *God's infinite Wiſdome* calleth not ſo, mans art can never make a *neceſſity*.

WAR is begun in words; the tongue ſtriketh before the hands. That ſeeketh firſt to wound, and is alway ready to defend. He, who cannot with his tongue maintain the uprightneſs of his Cauſe, will ſcarce be thought ſufficient to defend it with his hands; Thence it is that the world is filled with ſo many ſeditious invectives. Thus *Treachery* maketh its own guard, and with theſe it annoyeth thoſe againſt whom it acteth But as all actual War againſt Superiours is by *God* forbidden, ſo is it his Indiſpenſible Command, *Thou ſhalt not ſpeak evil of the Ruler of thy People*; no evil, although he deſerveth it, much leſs injuriouſly: Yet this they do, accounting it their excellency, and pretend by ſo doing to practiſe the means of ſecurity. They bind unto them the *multitude* with theſe

Bands

Bands of falshood; and although they are active to their *Princes* dishonour, and their own ruine, flatter them with hopes of being more prosperous and happy.

BUT it is not much that they endeavour by reproaches to stir up the *Subject* against his *King*; when they pretend that even *Heaven* it self is in their complicacy: or rather it is no wonder that they mind Rebellion against an *Earthly Prince*, that they bespatter him and his, when they spare not the most sublime *Glories* of the *Cœlestial Hierarchy*, telling the world that these Motives come from *God*, and that the *Angels* rejoyce in these undertakings. Yet notwithstanding their vaunts, I must be still uncharitable in believing the contrary: For he who runneth may see enough to satisfie him, that *the Lord is not in this Whirlwind*. Hope of assistance from Heaven they can have none, who indeed seek it not, but stand in defiance against it. Such as trust in *Gods* Power are led by his *Spirit*; and *Peace* with *Innocency* is the way into which *the holy Spirit* leadeth those who submit to his meek rules and guidance: Pure lips, and an undefiled heart, he expecteth as the Pledges of his Favours. Being presented with these, he bringeth the Authors, by the fore-

forementioned paths, to the ſecure poſſeſſion of his *Tabernacle pitched without hands, to ſtand upon his holy Hill, and be made unmoveable Pillars in his holy Temple.* But how do many, who ſtudy not the great benefits of being found (like the beauteous and *wiſe Virgins* with their *trimmed Lamps*) readily prepared with theſe graces, deceive themſelves with the glimmerings of ſucceſs, even while they hear *God* denouncing the Thunders of his wrath againſt ſuch Proſtitutes of ſin? Much more do I wonder, how *God*, or *the World to come*, can be in their thoughts and lips, and they not preſently fall into an extaſie of horrour. The meditation of our approaching end, is the moſt neceſſary thought to take up both the beginning and continuance of our life. Our chief ſtudy ſhould be to die well, which is a long Art, and (conſidering the violent diſtempers of our nature) none of the eaſieſt. It moreover requireth a peaceable time; but *in War, the Sword devoureth one as well as another.* How much *Chriſtian* then can he be, who is reſolutely contriving an entrance into the Field without the Divine Guidance, and looketh death in the face, practiſing Rebellion, not knowing but that in a moment he muſt give an account

to

to his injured and angry *Judge?* Or how much is his Zeal to be accounted of, who prodigally wasteth his treasure of Reason, wherewith God hath been pleased to bless him, to the corruption of other mens judgments, not considering that he who lent that misimployed breath, may suddenly remand it from those debased uses, and commit the Speaker bound over to his self-contrived miseries? The consideration of lifes brevity and uncertainty, should (methinks) make every man busied not in a forreign search, but an home-enquiry after guilt: The time which is so spent upon others, is clearly lost; what upon our selves, is truly gained. Most men, when they speak of other mens faults, encrease their own; but they who speak to *God* of their own, by the example undoubtedly make many to be sooner cleansed. Then also hath the self-examiner this advantage of others, that he dismayeth not at *Deaths Menaces*, having pacified his *Judge:* Whereas the back-biting murmurers hellish life here is all his Heaven: He, who exerciseth himself with the lashes of pious reproof, liveth comfortably and peaceably, nay joyfully here, but is assured of a superabundant joy after the frail body is cloathed with Honour and

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Perfection, by an happy Reſurrection and deſired Union with its glorified *Redeemer. Amen.*

HAve mercy upon us, O Lord, for the dark places of the Earth are full of the habitations of cruelty.

Lo the wicked bend their bow, they make ready their arrow upon the ſtring, that they may privily ſhoot at the upright in heart.

If we had done this evil, which they mention, or thoſe iniquities were in our hands, wherewith they aſperſe us, then were we out of thy protection and the enemy perſecuting our ſouls, could not but take and deſtroy us.

But thy peircing Knowledge ſeeth that they travail with iniquity, that they have conceived miſchief and brought forth falſehood.

Surely falſe witneſſes have riſen up againſt us laying to our charge things, which we knew not: O take thou the matter into thine own hand, and be thou the defence of the humble, for the wicked have purpoſed to overthrow their goings.

They, who have known thee, will put put their truſt in thee, and call upon thee

in

in the day of trouble, for thou wilt hear them.

We will not trust in our bow, our Sword shall not save us, but thou shalt save us from our enemies and put them to shame, who hate us.

Although the blood thirsty lay snares and they who seek to do hurt, speak mischeivous things imagining deceit all the day long, yet thou maintainest the right; thou sittest in the throne judging right, and thine Eye-lids try the children of men.

Thou, who alone knowest it, do good unto those, who are good and upright in heart.

But as for such as turn aside to their crooked wayes teach them that their end will be to be led forth with the workers of wickedness.

O Gracious Father and Merciful Redeemer, consider the trouble, which we suffer of them, who hate us, and of thy great compassion deliver us; and in ransoming deliver us, we pray thee, from all our offences, that we may not deservedly be the rebuke of the foolish.

Thou hearest and from the seat of thy Majesty, beholdest all our miseries. Arise for our help and Redeem us for thy mercies sake, that the mouths of them, who speak lies may be stopped.

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Remember the reproach of thy ſervants, how we do bear in our boſomes the reproach of many people; wherewith thine enemies have reproached thee, O Lord.

And for the ſin of their mouth and the words of their lips conſume them, that they may not be, that by thy judgements they may make it known, that not curſed policy, but thy good power ruleth unto the ends of the earth.

Inſtead of the deſired effects of miſcheif prolong thou the Kings *life and his years as many generations. O prepare mercy and truth which may preſerve him.*

Becauſe he will not yeild to the diſhonour of thy Church, *they burden him with theſe indignities; but do thou repay him ſeven fold into his boſome, and let his honour be great in thy ſalvation.*

This is thine own cauſe; Ariſe then and plead it; remember how the fooliſh man reproacheth thee daily, the tumult of thoſe, who riſe up againſt thee, encreaſeth continually.

In thee we truſt, we cry unto thee to ſave us; For, Lo, they breath out cruelty againſt us.

Deliver us, who deſire to ſerve and worſhip thee in ſpirit and truth, from lying lips and

and from these deceitful tongues, which speak lies in hypocrisie:

And let our adversaries be clothed with shame; let them cover themselves with their own confusion as with a mantle.

Let them curse, but bless thou; let them be ashamed, but let thy servant rejoyce.

O Lord God of Hosts, *who judgest righteously, if they will not return, let us see thy vengeance upon all perverse promoters of bewitching sedition.*

Let their conspiracies be as the dust before the wind, and themselves as the stubble before the fire, that the World may see that this is thine hand, that thou, Lord, doest establish the just by casting down the wicked.

So shall the Congregations of the people compass thee about: for their sakes therefore lift up thy self on high.

And to thy servants give patience to bear their calamities, and together with a religious boldness to withstand and rebuke their wickedness, grant such an innocent and meek deameanour as befitteth the sincere Disciples of a most humble Master.

By shunning backbiting and the reproach of our neighbour, and endeavouring to keep the

the unity of the Spirit in the bond of peace fit us for our dissolution, that we may in peace go down into the bed of silence, and joyfully rise again to the possession of invincible tranquility through Jesus Christ our onely Mediatour and Advocate. Amen.

Our Father which art in Heaven, *&c.*

CHAP. VII.

How little the minds of ſome men are wrought upon: The continual examples of miſcarrying Factions.

SOLOMON thought *the deſire accompliſhed to be ſweet to the Soul:* But it was alſo his obſervation, taken from the humour of men over-eager in purſuit of their deſires, that *it is an abomination to Fools to depart from evil.* The ſweetneſs of an accompliſhed deſire is ſoon turned into bitterneſs, when we think it well obtained by any means. He would allow of a ſelf-ſatisfaction, of a moderate purſuit of pleaſures, which enjoyed, might level and fill up thoſe furrows, which every where inſulting Fortune maketh in the paſſages and ways of life. But while fooliſh men inconſiderately view ſomething which they take to be good, being over perſwaded by the outward appearance, and carried on with a violent appetite, let reaſonable demonſtrations, or either certain or probable danger labour never ſo much in the diſabuſing

ſing them, yet is it to them an abomination to relinquiſh their beloved evil: Nay, although they have been never ſo often thwarted in the entrances into the poſſeſſion of their deſtructive delights, yet no warning will teach theſe fooliſh ones, whoſe paſſions ſhut the door againſt all manner of reaſon: Then do *they incourage themſelves in an evil matter*, and without fear ruſh on upon thoſe things which preſent themſelves dangerous and dreadful. The Divine Vengence frequently beginneth its work with confounding the Counſels, and infatuating the judgments of impenitent offenders, making them run forward upon new practices, and deſperate attempts, to their utter ruine and calamity, ſuffering them (although in improbable ways) by the hope of ſucceſs, to delude and befool themſelves. And men who are carried away with uncertainties, do ſo gaze upon and admire their hoped-for felicity, that follow it they will, without ſtaying to conſult the *unerring Oracle*, or to be led ſo much as by prudence or common ſobriety, *God* juſtly depriving them of the benefit of the latter, that have deſpiſed the former. Fooliſh men, who are wholly in love with their own ways, and like *the deaf Adder* in the preſence of *the*

wise Charmer, can be no where in safety, their own counsels leading them into mischiefs, and *God*, whom they have forgotten, altogether forsaking them. Nothing is more treacherous than mans will, being never Loyal, unless restrained from evil, and constrained to good: It conspireth against all Soveraign Powers, and unless they most immoveably sit fast in their *Capitol*, she debaseth them to most infamous contempt and slavery. The *Fools will* is his *Law-giver* and *Law*, and he is never obedient but to it, when it soundeth the Marches of *Disobedience*. Then, though *Gods* Commands and Religious Equity dissuade him from his folly, yet he *maketh a mock of sin*, and presseth forward into the Battle, being victorious in desire, although Reason sheweth him the Sword by which he must inevitably fall.

TOO too commonly do we see Judgment thrust down, and subordinate to the Will, and then, alas! are the whole treasures of safety and felicity put into the custody of a wild *Keeper*, who never stayeth at home, or of an ignorant *Pilot* that knoweth not his *Compass*. In this case *Fortune* hath the opportunity to be courteous, to shew what she can do in bringing them,

who

who cannot ſteer their own Courſe, into that Port they ſeek. And indeed none elſe are obliged to her; theſe are forced to truſt her, but wiſe men ſcorn her offers, and for their guidance have not *Fortune*, but *God*, *Chance* maketh ſuch only happy who know not *Providence*, whom an ungoverned will having driven into an Ocean of dangerous affairs, ſo that neither the means of return nor place of refuge are known, contrary to expectation ſhe thruſteth into her *Antium*. Where when arrived, they frequent her *Temple*, extolling the Graces of their new-found *Goddeſs*, and thinking that her firſt kindneſſes oblige her to a continuance of them; whereas her levity is ſuch, that ſhe waiteth a time to laugh at their vanity, and triumph in their miſery. Fortunes favours are commonly the fooliſh ſinners glory: But they who neglect the governance of *Gods Spirit*, and give Luſt the Maſtery of Reaſon, preſuming to find *Fortune* attending their courſe, muſt know it rare to find her, or being found, to have her conſtant. Succeſs in evil draweth many upon the ſame, or greater attempts; but changes being common, ſhould give us caution. All times aſſure us, how wickedneſs in the beginning plauſible, hath had

Tragical and most shameful conclusions: Mens foolish fancies never feast them so high at Noon, but that they undoubtedly make the Supper of as course Fare as the Dinner was fine. They who trust that the future events will answer the beginnings, will be undeceived when they find themselves cheated, and their glory turned into disgrace. The hope of a gaining day, because at the beginning he won, maketh the Country strangers Purse empty, and the Cheater laugh at his confidence: So he who reckoneth up his fortunate sins, shall be sure of a losing Cast, which will mar all his boasting. Some men think themselves certainly espoused to *Fortune*, because she hath sung them some Love-sonnets, and imbraced them with flattering kindnesses: But the same, who have known her once unchast, must know her always unconstant. It is an assured truth delivered us by *God* himself, that *the prosperity of Fools shall destroy them:* So is it with the Thief, whose lucky dishonesty incourageth him to go on till he come to an infamous death, yet his merited reward, the Gallows. And the *Traytor* (kind to none, worst to himself) having tasted the forbidden fruits of a prosperous Rebellion, by promising himself

ſelf *Fortunes* conſtancy, and that ſhe will yet add to his Trophies ſuch glories as will fill his aſpiring mind, proceedeth till he be taken in his own ſnare, and falleth the *Executioners* Victim and Prey.

OUR unfortunate Age (fruitful in the production of men, who were the Curſe and Plague of their time) as it ſaw it ſelf miſerable in thoſe it nouriſhed, ſo in much meaſure avenged of the injuries it ſuffered, when the Heads of the Rebellious multitude came to be judged by him whom they had offended, and moſt of the reſt came *each ſubmitting himſelf with pieces of ſilver.* Theſe who ſuffered not by the Sword of *Juſtice*, but enjoyed the benefit of an unparalled Pardon (*Chriſts* only excepted) cannot without impudence ſpeak for themſelves, or frame an excuſe. Rebellion had infected them, and made them ugly; where might they think to appear? Yet were they not ſo ugly, but that the *Eye of mercy* could behold them. In which gracious condeſcention his *Majeſty* manifeſted the exceeding *goodneſs* of his Nature, and the *Gallantry* of his Mind, that could humble it ſelf to the receiving ſuch into favour. Many who have not been wanting in the work of Patience, have in

this of Remiſſion: And in a *King*, towards Offenders of this nature, the work of forgiveneſs is far more glorious, becauſe the offences moſt heinous. But Pardon properly belonging to them who repent, I not knowing what to term that *Royal Act*, ſpeak what I know in anothers words:

Nil negat, & ſeſe vel non poſcentibus offert.
Claud. *Pan. Prob.*

Truly magnanimous was the ſaying of his moſt Pious *Father*, *I ſtill thought my ſelf undiminiſhed by my largeſt Conceſſions, if by them I might gain and confirm the love of my people.* So our moſt gracious *King*, as the *Son* of ſo good a *Father*, ſtudieth the winning of all, and by the invitations of Mercy endeavoureth the recovery of *the loſt Sheep.* Now the more favour is conferred upon reaſonable people, the more the *Favourites* become humbly grateful, that the *Favourer* may be highly joyous. In his Merciful Pardon he gave himſelf, reſolving upon *the largeſt Conceſſion, that he might gain and confirm the love of his People.* It is but fit that the people return themſelves as a part of ſatisfaction, that he might find in their beſt endeavours at leaſt ſomewhat of that he gave,

the

the fruits of unfeigned Love. I hope *God* hath so much mercy in store for him, as to give him many of the Hearts he sought: yet many are such as they were before, who urged that blessed Prince, King *Charles* the First, to this character of them, that they were *men who thought to satisfie all obligations to duty by their Corban of Religion; and could less endure to see, than to sin against their Benefactor, as well as their Soveraign.* I know not what aileth these men, who being forgiven before they repented, will not be perswaded yet to repent, but seek by obstinacy to invalidate the Power of Mercy; and by adding sin to sin, to cut themselves off in an untimely hour. If by the success of former times they assume hopes of the like prosperity, let them look upon those examples of Divine Vengeance, the most odious *Regicides*, and confess ingenuously.

——*Non unquam tulit*
Documenta fors majora, quam fragili loco
Starent superbi. Sen. Troad.

Let them also consider the deservedly unfortunate *Assertors* of the Peoples Liberties; men, who under that Title sought to kindle

kindle anew the flames of Rebellion, whether they were *Engliſh* or *Scotch*, openly rebellious, and privately promoting it. Let them not ſo much favour their deſigns with the remembrance of their beſt events, as give themſelves the diſheartening Lectures of the croſs Events and ill Fortunes of their Complices and Brethren. And becauſe (as the Hiſtorian hath it) *Pauci prudentia honeſta à deterioribus, utilia à noxiis diſcernunt; plures aliorum eventis docentur:* Surely directions cannot be wanting amidſt ſo freſh examples, which ſpeak this to the world, that *ſuch as think they plot againſt others, chiefly deſigne their own ruine.* They forcibly thruſting themſelves into Treaſonable actions, even againſt their own Reaſon, the further they proceed, the more dangerouſly are they loſt in the Labyrinth of their own errours; and while they are framing deceitful contrivances for the feet of others, their own ſtanding proveth ſlippery, and their pernicious wit taketh no effect, but their downfal becometh admonitory. Which to wiſe men is ſo; only the obſequious Followers of Fancy (who think themſelves ſufficient to overtop all difficulties, till by them circumvented, and utterly loſt)

Tacit. *l.* 3. *Ann.*

loſt) take no notice of the miſeries attending Traytors, by reaſon of humane hatred, and the appointment of Divine Vengeance. They look ſo upon the outward Pomp, wherein ſome of them overtaken by *Juſtice* once flouriſhed, that the admiration and deſire thereof maketh them unmindful of the accompanying evils, and enſuing calamities. Who ſo nearly examineth them in their beſt eſtate, when moſt happy by Victories, when the *Innocent* is ſlain, and they in poſſeſſion of the *Vineyard*, ſhall find the *King of Terrours dwelling in their Tabernacles*, and that *becauſe they are none of their own*; he ſhall find them foreboding terrible things, the confounding conſequences of their notorious falſity: And following them farther, may obſerve them (who in other reſpects were unacquainted with truth) moſt unerring Prophets of their own ſhame, and certain deſtruction. He ſhall ſee *the ſteps of their ſtrength* by degrees *ſtraitned*, *and their own counſel to caſt them down*; that *they are caſt into a Net by their own feet*, that *they alway walk upon the ſnare*. The Complication of Rebels becometh not unto them a Wreath of Laſting Honour, but rather an unfortunate Cord of Execution, or one of the moſt

brittle

brittle of the black Threads of *Destiny*, made of the outcast and very despicable matter of her labours, which will scarce brook time to be spun to any length, and then cut off, but suddenly snappeth asunder of it self. For besides that the very nature of it rendereth it apt to sudden ruptures, many things intervene to prevent that natural one by a more speedy end: For the time that they are in the height of their Glory, while the vailed Bonnet, and bended knee, with whatsoever admirations of the silly Vulgar, who with their vain breath swell things beyond their nature, while (I say) these seem to afford them pleasure, and they are much advanced, they are but like *Prometheus*, seated indeed on high, but miserably vexed at the heart, and inwardly gnawed with a devouring plague: And yet it is seen, that as the multitude in an extravagant fit speaketh things agreeing with the humour of ambitious men, having once extolled them, they glory as much in their reproach and shame. This then is the best of their time; upon this empty Air is the whole dependance of their joy: And how apt this wind is to turn, who doth not perceive? Nay, who knoweth not that it cannot long blow from

from that Point? And as the ſporting *Dolphins*, dancing in their liquid Field, poſſeſs with grateful delights men unacquainted with the certainty of an approaching Tempeſt; ſo do the Gratulatory Songs of the peoples affections, when Rebels come to the Stern, and ſail in the Seas of Dominion, much pleaſe theſe Novices in Government; but preſently follow the rough Storms of Obloquy, heightned with loud threats, and clamorous complaints; which make that place, which at firſt ſeemed the moſt pleaſing, to appear the moſt dangerous and horrid of all that worldly miſery ever poſſeſſed. So doth this preceding glory become no other than the neareſt way to aſſured infamy, and the contempt is the greater, when it falleth upon men ſometime overladen with undue honours. And what ridiculous Toys, what odious things *Fortune* maketh ſuch her once admired ones, is lately ſhewn, when thoſe, to whom it gave the moſt Honourable Titles of the *Supreme Head*, and the *Supreme Authority*, the people transformed after the ſtrangeſt manner, thinking the name of the moſt unſightly and unclean part of the body moſt ſuitable to them, no taunt, or ſcoff, being thought ſufficient for their demerits. Their affairs,

affairs, when they hope for the beſt, preſently turn to the worſt, all ſtill happening otherwiſe than they hope; and then, with the *Devil*, they think themſelves *tormented before their time.* Indeed their own Conſciences will not give them leave to ſleep in the Beds of ſecurity, but *Gods Juſtice* letteth them not be long in ſafety. They alway expect the ſtroak thereof; and although they may by forſaking their ſins prevent it, yet will they not, but rather provoke and haſten it. *God* likewiſe ſeeing their obdurate continuance in wickedneſs, is the more ſpeedy in performance of his word, whereby he hath made his ſervants to hope, which is, that *bloudy and deceitful men ſhall not live out half their days:* He remembreth and ſuccoureth his Children, *breaking the Rod of their Oppreſſor, and bringing thoſe to confuſion who hate them.* Thus while they behold to days proſperity, not foreca ſting future accidents and changes, and putting as far from them as poſſibly they can the thoughts of account to be given to him, who is, as in Glory, ſo in Power exalted above them: They are as a Ship ſwallowed up by the Quick-ſands, with only a Maſts top appearing uſeful to all that paſs by, although it ſelf utterly

periſhing.

perishing. It warneth them to avoid that dangerous Road, where is nothing to be expected but mercilesse destruction, and to provide for their welfare by a better Course.

— Ante, Genitor, quum fulmina torques
Nequicquam horremus?

Good *God!*, how little is thy Wrath feared? How regardless are miserable men of thy displeasure, when no examples of severity will admonish them? *God is angry with the wicked every day*; yet others *will not understand, or be wise.* How many Conspiracies have our late days seen discovered, and (by the blessing of God) confounded? We cannot boast of a righteousness in his sight deserving it, but *God was angry with the wicked.* Rebellion and Stubbornness are before him such abominable sins, that if we consider the multitude of miscarriages, the sufferings of many, and the impenitency of others pardoned, we might be much of the fear (did we not know *God* infinitely gracious, and protesting, that he *willeth not the death of a sinner*) that they exclude Mercy. Many who have been active, and since pardoned, have been incouraging themselves, and their

language,

language, tending to the disheartening of his Majesties Friends, and incouragement of Forreign Enemies: And these would not learn, from other men their Leaders, what must be their merited portion. Those Enemies to Peace, and themselves, who will not accept a small reproof mixt with abundant favours, are deservedly brought under the Wheel; for what doth more suit with the contempt of Mercy, than severity and vengeance?

SOME there are who would seem admirably well affected to the *Royal Cause*, whilest frequent in rehearsals of their acquitted Crimes. Who so glorieth in his sin, doth so often react it as he boastingly mentioneth it: which is a thing too too common among multitudes concerned in the *Act of Pardon*. Surely it testifieth the absence of all holy sorrow conceived for former Disloyalties, and (if I may inoffensively speak my thoughts) argueth a readiness, upon occasion, to act over again what they love to repeat. *God* calleth for mourning and sorrow, that pious tears may wash away the stains of Innocent and Loyal Blood; without which, a *good man* forgiving, the most just *Judge* will by no means acquit or indemnifie. For want of

these,

these, *Gods* provoked anger may (if his mercies prevent not) render the whole Land a confused Mass of Calamity overwhelmed with a just overthrow. *Blood it defileth the Land:* The defilement hath not been ordinary, but superabundant; the Streets of most Towns and Cities, the Fields and Highways complain even yet of the injurious burthen, and cry for vengeance unto him, who will undoubtedly judge in Truth and Equity. Pure and unfeigned Repentance will (and nothing else) remove the burthen, and stop the cry. If his distinguishing compassion spare others, yet the guilty and obstinate must by their punishment purge away the defilement: For before either Sorrow or Judgement purge the Land, we cannot well expect that our *God can be favourable and gracious unto Sion.* Consider we the overthrow of *Jerusalem* by *Nebuchadnezzar*. *God*, by the Prophet *Jeremy*, threatned the destruction of *Judah* and *Jerusalem* for the Innocent Blood which *Manasseh* shed: *Manasseh* had shed much, but was repentant: yet we find the wrath of *God* pronounced against *Judah*, even after *Manasseh*'s death, for that Blood which he had shed. But *God* doth not punish a *Nation* for one mans sins,

and he penitent; he is just, and maketh every one bear his own burden; neither will he judge them, who impartially judge and condemn themselves: But *Manasseh* (doubtless) had many Instruments in such Tyrannous Facts, who repented not. His Repentance might procure his own deliverance, but was no way beneficial to others, who being *guilty of blood* (and peradventure not barely Instruments, but Promoters of cruelty) sought not by Contrition to pacifie the incensed *Avenger*. There is no other refuge appointed for sinners, especially those stained with blood: And if the *Avenger* overtake him that shed it before he escape thither, there is no favour, no mercy to be shewn. The Innocent Blood which some have shed (all that ever bare Arms against their *King*) must either be washed away with tears by all the Offenders and Instruments, or will be by their blood. I ought to think that some of these have by their happy sorrows quitted themselves of their Crimson miseries, and have obtained those propitiatory drops which make Blood-guiltiness disappear as if it had never been. But yet we see how impenitency driveth many upon presumptuous attempts, which must unsheath *the Sword of Justice*, drawing

ing blood from them, from whom tendred mercy could draw no tears; and how others mock at their own calamity by vainglorious boastings, of what temperate men would account their greatest shame, and blush at the rehearsal. These men, although not the *Manasseh*'s who marched in the Heads of *the blood-thirsty Regiments*, are equally culpable with their Leaders, by the barbarous execution of their lawless and mercileſs Commands: And if Vengeance strike the Head, making it bear its shame, the members are partakers with it, and cannot but undergo the infamy. See we how mans iniquity wearieth him in the search after Justice, and the pursuit of its reward. When *God* by his *Vicegerents* remission of past offences required submissive *Loyalty*, and sincere *Obedience*, as if unable to bear the burden, the offenders fly from it, and either put the Cord about their own Neck, or else by owning their sin, proclaim it their just desert. *His Gracious Majesty*, as one most excellently well skilled in the Divine Faculty of compassion, would not see these mens injuries in the height of malice. Hoping them to be found rather ignorant than malicious, he was ready to forgive, upon this account, that *they knew not what they did.* But *Villany*

laboureth to be known, it hateth to be mistaken, and discovereth it self. The *Authors* desire secresie, and to act in private; but the sin, which hath an obscure Birth, soon walketh abroad of it self, or else is carried on the Wings of *Fame*. There is no containing it within Lock or Fence, no depressing it by the multiplicity of Arts industrious subtilties, because although the Enemy of all; it would be unknown to none. It disdaineth a curb, and he who would stiffe it, giveth it the advantage to be made more apparent; he that would conceale it, maketh it better known. The sinner is a blind *Sentinel*, he standeth much upon his Guards; but while he would not have such as he hath made his Adversaries to observe his defects, his ill postures of body directed the contrary way, summon all to a nearer approach, and to take their fill of both revenge and scorn. *Rebellion* not repented of thus, bringeth to confusion and shame the wretched Actors. If not at first known, it soon betrayeth it self; if known, and not punished, it moveth all its own Engines to its own overthrow: Ruine is the end it aspireth to, and it is indefatigable until that is obtained. I find hopes may lead the *Authors* Opinion to other thoughts, and prevail to a sup-

zal

all of it by confidence, but the nature of sin encline the mans motions towards a violent fate, and desireth to hurl him down an irrecoverable precipice.

THIS being the nature of the sin, the general miscarriges of Rebellious undertakings cannot be thought strange. Such as the counsels are, such must be the fortune; from whence they had a being they return in the end. The stratagems of the most subtle and cruel enemy of man are undiscerned by both the ambitious and malitious. He smoothetb over his bait with a delicate gloss and fair appearance but his cruelty at last maketh even for all. The uncertain appearance of the promised good was never so pleasing as the certain evil proveth terribly distracting. But some men how far are they from shame or compassion upon themselves, not remembring that the counsels of the *infernal foe*, though they raise the hopes to promotion, never miss of bringing the abused Clients to destruction! Examples being the surest way of instruction, let us look abroad, and after search of antiquity see how many of its upstart prodigies of honor died in peaceable possession of it, and came to their graves *Sicca morte*. But examples of our homebred conspirators being

more useful (especially such as are fresh in our memories) we may observe that such wickedness cannot be long prosperous. The undertakings of this nature are weighty, one counsel still depressing another when all things seem to have attained perfection. And this, that *God* may shew himself just and wise, who taketh the wise in their craftiness and disappointeth the inventions of the wicked. I have already spoken of the most *execrable Regicides*, whose sufferings I gladly mention, although it greiveth me to remember the cause. But considering *Sir John Hotham* the first professed *rebel*, whose *treason* at *Hull* found a suitable *reward*, I think that no faithless subject was ever more exactly fitted by *kind Masters* verifying my words in the former Chapter, *That the first assistance in Treasonable Actions, have many times the Fortune to be the first tasters of the merciless power of such as imployed them.* We may see in the actions of traytors what they think to be the just recompence of their falshood, and accordingly judge of their misery, who by their own opinion pre-condemn themselves. And easily may we discern what kind of happiness these men have, who are not safe one among another. If judgement

faileth

falleth to come upon them from elsewhere, it is usual to have *fire come out from* Abimelech *and devour the men of* Sechem *and the house of* Millo, *and to come out from the men of* Sechem *and the house of* Millo *to devour* Abimelech. Such was the miserable end of that treacherous Knight his complices in iniquity being (it is uncertain whether) as just towards him, as he, and they unjust and ungrateful toward their most kind and liberal *Master*. Enmity it self could not have invented a more proper revenge for such a crime; nor of all examples can there (in my judgement) be found one more expressly teaching us the evil consequences of infidelity. Hear we *that blessed King*, whom he had so impudently affronted, compassionately delivering his thoughts of it; *Poor Gentleman* (saith he) *he is now become a notable monument of unprosperous disloyalty, teaching the World by so sad and unfortunate a spectacle, that the rude carriage of a subject towards his Sovereign carrieth alway its own vengeance with it as an inseparable shadow.* He truely knew how to pity and shewed by him what others might best expect. He would have had warning so taken by him, as that posterity might see no more such examples, nor have occasion

to relate the mournful passages of men forsaken by grace and fortune. For such must needs be calamitous appropriating and engrossing to themselves the threatned curse, that *because they regard not the work of the Lord, nor the operation of his hands, he shall destroy them and not build them up.* As one hunting a poor fugitive hare rideth after the chase through a deceitful land undermined and by reason of many pits very perillous; so is he who unlawfully pursueth honor and dominion; the prey taken cannot compensate the danger or make recompence for his fears; But there is an uncertainty of taking what he seeketh accompanied with a certainty of perishing whether it be obtained or lost. The worst things deerest bought are the contentments of fools: Religion, reputation, liberty and peace, nay even all the goods of body and soul do they pass away in exchange for an unseen glory and a projected prosperity, and will not be guided by *Wisdome*, nor in the least own her, until *she laugh at their calamity, and mock when their fear is come.*

IT is a most excellent decree of *Providence*, that sin should either not be prosperous, or prosper to its own ruin. As

nature

Nature inſtructeth us in things *Monſtrous*, that they never generate, or things of a *Viperous kind*, which although they generate, yet bring forth at once their Fruit and Death; ſo obſervation in paſſages of *Providence* will teach us, that wickedneſs either hath no procedure, or an unfortunate one. Evil counſels commonly vaniſh into nothing, and the *Authors* vex at their hopes, proving fruitleſs Dreams: But if (as it ſometimes happeneth) they raiſe the *Authors* to a Throne of Sublimity, yet have they no enjoyment of theſe ſucceſſes; for the very ſucceſſes are the moſt certain and killing miſchiefs. More than the *the Viperous Race* do ſuch proſperities not only deſtroy them of whom they had a being, but hinder Generation in thoſe minds, which being otherwiſe apt, are by fear diſabled. *Rebellion* (too too common notwithſtanding) would more abundantly multiply its curſed Off ſpring, did not the haſty diſpatches of the Divine Wrath overthrow thoſe Mountains of Felicity, which proud men having raiſed to themſelves, do conceive immoveable. Some whoſe inclinations are not averſe to baſe undertakings, do ſomewhat forbear, becauſe (being not ſo wholly void of Reaſon

ſon as others) they ſee the danger, and will not ingage. But where the want of judgment taketh away fear, men are active to their hurt; for ſo it alway proveth, there being no ſolid hopes of an happy end without a good beginning. Would any one, who knew the danger, plunge himſelf all over head and body in a boiling Furnace? or leap down a ſteep Rock into a devouring Gulph? Neither can any man of a ſober mind caſt himſelf off from the ſecure *Rock of Loyalty*, into the *Whirlpool of Diſobedience*. He ſeeth no cauſe, no profit, no honour, not the leaſt, either convenience or neceſſity, to perſwade him to any ſuch thing. He well eſteemeth it the abjection of himſelf, and in the beſt ſtate of Fortunate Diſloyalty, ſeeth nothing tempting him to the experiment of the worſt. And ſome, who in contempt of *God* would even dare to ſin, are reſtrained by the continual miſcarriages, either early or later, of ſuch as *Humane Vengeance*, by the appointment of the *Divine*, hath taken away from the midſt of the Earth at times, when they leaſt expected evil, and moſt preſumed upon the goodneſs of their Fortune. Theſe (although ſcarce other than blind) diſcern how ſhort a bleſſing *Fortune* conferreth upon

upon such undeserving servants; and that she flieth from them with more speed than *the Sun*, from his Rising to his Setting: From such she commonly maketh an unusual haste, making her Morning come late, and her Evening soon; then leaving them to the darkness of their guilty minds, but the open punishment of their odious acts. The miseries and just sufferings of these are useful to others, I wish I could say to all: But *God*, who maketh other mens evils to become his Childrens good, hath not been pleased to grant them so full a favour, as to bring into their Sacred Society all those who have forsaken the Paths of Life, to tread the Ways of Darkness, whom he hath yet spared, that they may repent, and not post forward to Judgment by a perverse obstinacy in what he abhorreth; and will sorely punish with present and eternal Plagues.

THEY who have had such Motives to Humility, should advisedly repair to their Offices and Duties of Allegiance, certifying themselves of the rigour of provoked patience, when turned into fury. Why will they multiply those transgressions, whereof the least is in *Gods* sight monstruous? Can they esteem that light, which

God

God ſo remarakably puniſheth above o-ther ſins? The *Crowns* and *Dignities* of *Kings* are among the chief of Conſecrated Treaſures. In them, as the *Depoſitories* of of the moſt precious things of his *Church*, *God* layeth the concerns of her glory and ſafety: So that deſtroy them, and we know not where to find *Aarons budding Rod*, neither *the Golden Pot that hath Manna*; the *Church* goeth to ruine, the *Pillars* of it are *diſſolved*, the *Foundations* removed, and both *Decency and Order*, nay all *Religion* is then utterly ſubverted. When *Kings*, who are *her Nurſing Fathers*, are ſpurned at, and inſulted over by the foot of Pride, there can be no *Peace in* Jeruſalem, *no Proſperity within her Palaces*. And it is indeed too well known, that Rebels ſpare no part of the *Body*, when they can give Law to the *Head*; and that they never ſeek to injure the *Guardian*, unleſs their Luſt covet the *Churches* defilement. But although they attempt much, ſetting themſelves to the ſtudy and reſtleſs practiſes of whatſoever they imagine conducing to their aims, they ſhall never be able to proſper; and *through the tender mercies of the Higheſt*, our *Chieftain* and *Head ſhall not miſcarry*. The formidable Powers of the *Churches* prayers

are

are alway fighting againſt them, as well as their own ſins, againſt which their ſubtilty can never prevail. Although they ſtrive, and with continued labours endeavour to get ſome advantage, the profit of their labours will be ſummed up in a *Cypher*, but their loſſes muſt needs riſe to an infinite account. In all their ways

— Incedunt per ignes
Suppoſitos cineri doloſo;

And their miſerable end frequently happeneth to be unawares and ſudden, but undoubtedly certain. So many Loyal Subjects faithful Arms dedicated to their *Princes* ſafety, fail not of Victory, becauſe they implore, and even provoke by an holy violence, *Omnipotency* to be a concerned *Oppoſite*. Peradventure ſome inconſiderable ſucceſs may heighten their lofty ſpirits, and make them truſt to the indulgences of a *Step mother*: But then ſaith *God* unto them, *Lift not up your Horn on high; ſpeak not with a ſtiff neck*. He maketh them then to know, that *he is Judge, that in his hand there is a Cup, and the Wine red; that it is full of mixture, and he poureth out the ſame; but the dregs thereof all theſe wicked of the*

Earth

Earth ſhall wring them out, and drink them. When *Fortune* beſtoweth on them a favour, let them manage it to the utmoſt of their induſtry and power, it will prove but a feeble inſufficiency. Could they work even many things in the Neighbourhood of what is ſupernatural, yet much more eaſily *God* can and will give Victory unto, and eſtabliſh in his juſt fruitions him, for whom we inceſſantly pray, thinking our ſelves never ſafer, than when ſo contending for his preſervation. Were there nothing but his Innocence and undoubted Propriety, theſe are ſufficient to immure him from their baſe purpoſes, and give him a glut of revenge upon audacious Conſpirators. Theſe are, through *Gods* pleaſed approbation, every where triumphant, in deſpite of *Fortune*, *Policy*, and all the machinations and deviſes of ungodly *Wit*; inſomuch that an Heathen Poet could declare the ſucceſs of Integrity, eminent over all other ſucceedings.

Extruite immanes ſcopulos, attollite turres,
Cingite vos fluviis, vaſtas opponite ſilvas,
Garganum Alpinis, Appeninumque *nivalem*
Permiſtis ſociate jugis, & rupibus Hæmum
Addite Caucaſeis, *involvite* Pelion Oſſæ.
Non dabitis murum ſceleri: qui vindicat, ibit.
Omnia

Omnia ſubſident meliori pervia cauſæ.
Claud. Pan. de 4° Conſ. Honor.

Which may be thus Engliſhed:

Heap up huge Rocks, to Heaven raiſe Towers, incloſe
Your ſelves with Rivers, Deſerts vaſt oppoſe:
Gargan *to the* Alps, *and Snowy* Appenine
With mingled ridges wed, Hæmus *conjoyn*
To the Caucaſean *Rocks, Mount* Pelion
On Oſſa. *Hence for Treaſon ye'l find none;*
Th' Avenger will find way, all things will yield
To th' better Cauſe an eaſie paſs and Field.

The protection of the Innocent is *Gods* Glory; he rejoyceth in nothing more, than to be called their *Deliverance*, and *Deliverer*. He taketh marvellous delight in their Songs of Triumph; and therefore ſheweth himſelf ready to plead their Cauſe, and work their Peace. When they complain of the injurious dealings of men, he preſerveth them, by delivering the wicked over to their own miſchief. When the Rod is caſt into the fire, the Children are ſecure, and have then more cauſe and liberty to contemplate, and magnifie that infinite Goodneſs by which they are ſaved, and their ſtrongeſt Enemies confounded.

AND

AND of this Goodneſs and Juſtice he giveth clear and continual teſtimonies, which that they may be the more frequent, peradventure is the cauſe why he did not bring ſuch as deſerved puniſhment for their unnatural Rebellion all at once to their merited ends, but ſuffered many of them to proceed, from contempt of former mercies, to more and more inſolent perpetrations.

Sic inconſumptum Titii *ſemperque renaſcens*
Non perit ut poſſit ſæpe perire jecur.

Had they all preſently ſuffered, the memory of their ſufferings had been leſs durable; whereas diſregarding all favour, and labouring to fill up the meaſures of thoſe who went before, they fall into the ſnare by degrees, and are the continual Victims offered up for the common peace. The *Pſalmiſt* praying againſt a miſchievous Crew of his time, although he deſired *God not to be merciful to any wicked tranſgreſſor*, yet ſoon after entreateth of *God* as a favour, that he would not ſlay them, *leaſt* (ſaith he) *my people forget*. Some remaining after the reſt, when the Inſtruments of Vengeance ſeem dull, will by inceſſant and abuſive

abusive provocations, be still whetting and sharpning them, and alway jesting with them, until they receive the fatal stroak: And latter Executions revive and renew the remembrance of former Acts of Justice. Which good men consider with compassionate affections, bemoaning their wilfulness, whose hearts nothing could mollifie, but by devout joy expressing their gratitude to their *Redeemer*, who exalteth Innocency to a Throne, and dejecteth Iniquity to a Dunghill. *Gods* Patience indeed is admirable; he waiteth long expecting mans change, and the Renovation of his mind: But without satisfaction, Patience must at length give up its place to Wrath. Sin moveth Heaven it self to compassion, but Impenitency rejecteth it, as the Rock doth the Showres, which elsewhere are entertained, and softning. Continuance in Rebellion must needs repeal the greatest offers of Grace; and obdurate hearts, delighting in cruelty only, shall assuredly have their fill of implacable severity.

WHEN it cometh to this, useless repentance is cheap and common: Then men wish that they had been provident, when they cannot regain their losses. He, who before his entry upon his desperate at-

tempts, should have proposed this to himself; *How dareſt thou adventure to croſs theſe Seas without fear, wherein ſo many have periſhed, nay, wherein is certainty of being wracked?* never considereth the peril, till he findeth his bottom split, and the Flouds opening to receive him. Action before consultation, is faithfully attended with crosses: It hath no Guide, neither seeketh to avoid them; in which respect it cannot but fall into misfortunes. Not to be willing to foresee, is to resolve to suffer, and to manage affairs unadvisedly, is to determine their miscarriage: But when the certainty of the danger presenteth it self e're he begin, that person tempteth mischief and ruine, who will presumptuously go on. And truly such an ones condition is deservedly not pitied when he complaineth, who when faithfully forewarned, would dare what wise men dread, who was acquainted with the consequences, and so betrayed himself, becoming his Enemies Slave by his own base surrender of himself. Man may not think to make his will his protection. By following the Counsel and Will of *God*, he may be sure to prosper; for that Will is the only Rule of Safety. To go contrariwise, and be surprized by

unhappy events is but what is common and unavoidable. Yet as if it were some unexpected novelity which happed unto them, men overtaken by their own desert then begin to consider and bewail their overseeming folly, when 'tis altogether too late. When the thoughts of their disgraceful undertakings perplex their minds, and the evil of adversity pincheth and tormenth their body, then they confess what the world before knew, that folly directed them and madness carrieth them on headlong to the unlucky state, at which they are arrived. Temporal calamities make them confess their indiscretion; under them they are sorrowful, but most commonly it is rather because they suffer what they desired to inflict on others, then out of a pious grief for their offences. That they are disappointed of their beloved mischief is the matter of their grief. Their aspiring thoughts and lofty aims brought down to shame, cause them bitterly to mourn; when alas! they ought first to have weighed the lawfulness of their desires, and then the probability of success. But of the misery of the soul which they long lay under, they were altogether insensible. Those stupifying burthens of disobedience they willingly bare,

and the Asses backs being broken, are onely sorry they can bear no longer. Surely, the afflictions of a stained conscience are the most intollerable; It is strange that he who can patiently abide them, cannot contentedly endure the disappointments and falsities of *Fortune*. Her injuries are nothing in comparison of the insulting Tyrannies of sin. Neither would any know what the miseries of body meant, if the cruelty of sin had not first overladen them with its yoke. All things which afflict us are sin contracted maladies, from which the best cannot glory in an immunity. But the difference between religious and disorderly men is, that those with all their might and diligence shun the evil of sin out of an holy hatred thereof, these as furiously fly from virtue, and with equal violence pursue what the others fear. In whom miseries must have the more perfect encrease, because sin the greater growth. Miseries indeed are not in them presently accomplished, partly because their great sins do not presently gather into a body, and partly because the greatest evils, have the longest time e're they are formed and come to the birth. As many (and those most incurable) diseases do not shew themselves till by

by a long confluxion of peccant humors they have gotten ſtrength enough to deſtroy that body in which they reſide: ſo many calamities, which are the juſt judgments of *God*, and are daily nouriſhed by ſinful acts and deſires, have not a being as ſoon as the ſins, (for the birth muſt be younger then the parent) but after a certain time break, forth as being then mature and able for their deſigned employment. But now if a delight in ſin arm them not with a wounding and killing power, the harms of temporal croſſes are not matter of dread, nor other then ſuch as men barely imagine to be harms. Where the guilt and horrors of a polluted mind make them not hurtful, adverſities are but ſtingleſs ſerpents, which will not hurt us, if we fear not the name, but we may ſafely converſe and play with them. To ſuch as have wilfully broken the commandement, *God* ſendeth them as offenſive tokens of diſpleaſure to thwart the unjuſt men in their wayes. He will not ſuffer them to reap the joys of the ſeed they have ſown; but as he ſendeth ſometimes ſhowres and unſeaſonable flouds upon the Huſbandmans labours, preſently after he hath intruſted the prepared Soyl with the pledges of his

hopes; or at other times with continual droppings, and overflowings at Harveſt, maketh his ſuppoſed rich return, to be changed into an impoveriſhing dearth: So ſometimes in the Bud, ſometimes in the full Ear, when almoſt ripened, he deſtroyeth the Rebels confidence, by the ſecret diſtillations of his anger, or the open flouds of a ſweeping Vengeance. Mans condition here will not allow him an alway undiſturbed felicity; but Rebellion permitteth not that little time of repoſe, which they were otherwiſe capable of, to fall into the *Authors* Lot. And then by the benefit of a quieted Conſcience, the caſualties of life are to good men void of trouble, but to ungodly men they are irkſome, and intollerable; they groan and repine under them: Which reſtleſneſs is not given by outward trouble, but by inward guilt, Conſcience aggravating, nay making it grief. That therefore men may the better bear common ones, and not incur extraordinary troubles; or if they ſhould happen, that they may not make them miſerable, let them free themſelves from guilt, and by obedience put themſelves under the defence of the *Almighty*. *Res magna eſt habere imbecillitatem hominis, ſecuritatem*

Sen. ep. 53.

curitatem Dei, ſaid a wiſe man. I cannot ſay he was a *Chriſtian*, but aſſuredly the words do well become *Chriſtian* lips. For indeed, look every where, and ſearch the world over, there is no where any help for our deſpicable frailty, but the Divine Security. If we ſhun the examples of proud and diſloyal men, walking in the paths made plain for us by *Chriſt*, and *his devout Followers*, this ſecurity, as an impenetrable Bulwark, will keep off evils from us; this will ſurround us, and *Gods* Eye, pleaſed with our walks, will alway be over for us our good. His bliſsful Countenance will enlighten and enliven us, and nothing ſhall eclipſe our joy, which taking its beginning from his *ſervice*, ſhall be perfected in endleſs *Glory*. *Amen.*

O *That mine head were waters, and mine eyes a Fountain of tears, that I might weep day and night for the impenitency of thoſe to whom my Soul wiſheth peace, but they delight in miſchief and contention.*

Many, O Lord, there are, who forſaking thee, walk in the ways of darkneſs, who will not open their eyes, leſt they ſhould ſee, nor their ears, leſt they ſhould hear, and ſhould be converted, and thou ſhouldeſt heal them.

They have rejected thy Law, and made void thy Covenant; making among themselves the Covenant *of falshood, and the* League *of Iniquity, to the intent that the Name of* Israel *should be no more in remembrance.*

And although thou hast cut off Corah, Dathan, *and* Abiram, *yet the residue of the rebellious Children do exalt themselves, and behave themselves frowardly in thy sight.*

They regard not thee, O ever blessed King, *neither thine* Image, *whom thou hast set up; they worship neither* thee, *nor thy* Gods.

They add Rebellion unto Rebellion, and sin unto sin, not knowing the power of thy wrath, nor how much thou art to be feared, and that none may stand in thy sight when once thou art angry; but as if thine Arm could not avenge the injury of thine Honour, they multiply reproaches against thee, and thine Anointed.

Whom as thou hast hitherto so defended, that the Sons of Violence could not hurt him: As thou hast hitherto made their faces, who hated him, to be ashamed; so we beseech thee to put them to a perpetual rebuke, who shall yet presume to rise up to offend him.

As thou hast given him an heart to endeavour to serve thee in thine own way of mercy

and

and forgiveneſs, ſo make him happy in his people, whoſe gratitude may contend for ſuperiority with his great love.

But upon all ſuch to whom his Clemency ſeemeth vile, whoſe traiterous pride diſdaineth the mild mixture of Authority and Compaſſion, pour out thine Indignation; for certainly they ſeek to devour Jacob, *and lay waſt his dwelling place.*

Had they good will to Sion, *they would ſtrive for peace, and intercede unto thee by prayers, that thou wouldeſt be pleaſed to heal up the breaches of thy torn and divided* Church. *O ſcatter thoſe who ſeek her hurt, ſo ſhall ſhe be exalted in thine Honour, and make her boaſt in thy glory for ever and ever.*

How fooliſh and ignorant are they who ſeek Honour by offending thee, and Proſperity without thee! Should not a people ſeek to their God, and make the obſervance of thy Statutes their glory and delight!

But their delight is in rapine and miſchief, and to ſhed Innocent blood. And although by many examples thou haſt admoniſhed them, yet they regard not thy works, nor the operations of thy hands; they deſpiſe thy loving kindneſs, and thy Judgments they will not obſerve.

O thou Comforter of the righteous, and Judge of all, how wonderful art thou in thy mercies, who being angry with the wicked every day, doeſt firſt give him warning before thou ſmiteſt?

If he turn not, then thou whetteſt thy Sword, bendeſt thy Bow, and makeſt it ready; thou preparest for him the Inſtruments of Death, and ordaineſt thine Arrows againſt him, that thy threatnings may make him wiſe, and thy gentle correction may make him great, whom evil practiſes had depreſſed, and covered with ſhame.

Theſe are thy Fatherly and compaſſionate Premonitions e're thou wilt deſtroy. And as we praiſe thee, for that unto thee belong Mercies, ſo alſo for that thou art juſt, and rewardeſt the obſtinate according to his works.

O conſider our trouble that will ſuffer of them that hate us; give them humility and repentance, but let the wilful and diſobedient periſh in their iniquity.

Let not diſloyalty thrive, nor diſobedience proſper, leſt the ſeeming glory thereof tempt the ignorant to reach out their hands to this forbidden fruit.

But as thou haſt dealt graciouſly with us hitherto, by making the wicked plot againſt themſelves, and run into their own ſnare;

ſo

so let their own devices continue to be their shame, and bring them down continually, O Lord, our strength.

Then shall the righteous rejoyce when he seeth the vengeance, when he seeth Judgement finding out those false ones, who trusted in the abundance of their riches, and thought themselves encircled with power beyond opposition.

Thou makest us know that thou forgettest not the prayers of thy people, who call upon thee faithfully; for when the wicked drew their Sword, and bent their Bow to slay such as be of upright Conversation, then causedst their Sword to enter into their own heart, and their Bow to be broken.

O that our hearts were made so direct, that we might keep thy Statutes, and alway sincerely love thee for that thou hast done.

Thou hast magnified us exceedingly, and brought us to great honour: O let our lips be evermore filled with thy praise, for it becometh thy servants to be incessantly thankful.

And by this which thou hast wrought for us, teach us to rest in thee, and wait patiently for thee; but not to fret at those who for a time prosper in their way, nor because of the men who bring wicked devices to pass.

For we see, that according to thy word, evil

evil doers ſhall be cut off; that in a little while they ſhall not be, neither their places to be found.

Continue thy loving kindneſs towards us; preſerve thy Church, encreaſing her Beauty and Honour; make every Member thereof, through Chriſt our Saviour, plentifully to bring forth the fruits of Holineſs; ſo ſhall we be aſſured of preſent and Eternal Joy: For thou, Lord, wilt bleſs the righteous; with thy favour wilt thou encompaſs him as with a Shield. Amen.

Our Father which art in Heaven, *&c.*

CHAP.

CHAP. VIII.

The Bleſſings and Benefits of Obedience.

SUCH is the turbulency and unſettledneſs of Humane Diſpoſitions, that men are commonly diſpleaſed with what their Fathers prized, and not well affected to their own former pleaſures. Mens minds are ſeldom at reſt but in alteration and change: Which although it pleaſe the Fancy, yet I ſee not where it leaveth place for Content; without which, I wonder at thoſe who can imagine themſelves happy, and well. Mens falſe ſight loveth not what is beſt, but what is new, in the ſeeking whereof is all the pleaſure: For while its novelty perſwadeth, and the ſearch taketh up time, it becometh ſtale as ſoon as obtained, and the thoughts are taken off from the joy of poſſeſſion, by the renewed deſires of ſome other Upſtart, and untryed good. In ſuch varying motions men love to paſs their time, and are no otherwiſe eaſie than in this continual unquietneſs. The reaſon of this the *Tragedian* hath:

Quiſquis

Quisquis secundis rebus exultat nimis,
Fluitque luxu, semper insolita appetit.
Sen. Hip.

Prosperity maketh many men mad. Such as have more than they can wisely manage, despise what they enjoy, and make their Pleasures abortive by unseasonable longings. Continuance of what is good surfeiteth the minds of many who might have been long happy, if they had known contentment. But, alas! it is a Disease which creepeth in with Peace and Plenty, to corrupt and destroy them; that contentment is least known, where there is greatest abundance of what Mortals account the chief Ingredients, and Compounds of Felicity. Where there is more than enough, there is commonly least satisfaction, and most inordinate desires. But herein would not be so much cause of dislike, if men did not so distast their present happiness, as to undervalue it, by making it the purchase of some certain grief. The favour of the Greatest, heaps of Wealth, multiplicity of Honours, and whatever else is most prized by the admirers of terrene flourishes, and fading Beauties, have by many (who once thought

thought theſe the only things deſirable) been judged things ſo inconſiderable, that theſe, together with their lives, they have adventured for ſome conceited good, which few others could view with approbation, but moſt with amazement at the Seekers dotage: Of which I truly am one confeſſing, that I never thought any ſo mad as thoſe whom I have ſeen raiſed very high by Proſperity, who (as if unable to brook that height) have with brain-ſick counſels hurled themſelves down. It is uſual with men lifted up beyond what their condition will bear, by endeavours to leap higher for more ſafety, to fall paſt recovery. Neither is it news to any, but thoſe who are diſtracted with the manifold blandiſhments of a bewitching Fortune. For indeed it is no new thing to ſee men adventure to climb ſo far, that when they muſt come down, there is no deſcent but by a Precipice. With examples of this nature the world is ſtored; and if freſh ones ſpeak not more than can my Pen, I might be induced to enlarge upon this Subject. What I have ſeen maketh me ſad, and many to complain; and both the paſt and preſent damages which we have and do ſuſtain by the madneſs of ſuch as might be at eaſe,

but

but would not, make me fear further evil, and cry out:

Ætas parentum pejor avis tulit
Nos nequiores mox daturos
Progeniem vitiosiorem.
Hor. Car. *l.* 3.

If men sought, or truly prized Happiness, or well weighed the miseries of those intestine Commotions, which they love to cherish to their own hurt, this fear were causeless. The *inconstancies* of the Elder would not encourage the Younger to be dissolute, if *Constancy* were thought either a *Virtue*, or useful. But men instead of constancy and gratitude for received favours, by receiving grow more and more ungrateful, and oblivious of the *Benefactor*. If they mention his *Name* in time of necessity, they forget it when relieved, and never think themselves more injured, than when too full and prosperous. Many are not so repining in extremity, as discontented in overmuch plenty. *God* pleaseth them on neither hand; either want, or wantonness, maketh them always troublesome, and they (when their wants are over) wickedly make Worldly Happiness what

what *Divines* thence call it, *The worſt of Evils.* Some have not been ſo much aſhamed of a needy miſery, as they have ſince gloried in the ſcorn of their undeſerved favours. One inſtance may give ſatisfaction of this alway diſſatisfied humour of the generality, that is the benefit of *Peace*, after the miſeries of *War*. Thoſe unjuſt and unnatural Wars, which as a violent diſeaſe in the bowels plagued the whole *Kingdome*, were not ſo much condemned, as the peaceable times and Government ſince the moſt excellent bleſſing of *Reſtauration* The *Iſraelites* had rather have the *Onions* and *Scourge* under *Pharaoh*, than *Manna* and *Quails* under that meekeſt man *Moſes*. They ſeemed angry at a temporal deliverance, and would not be happy under it, but engaged themſelves under a ſpiritual bondage. It hath been no otherwiſe among us. Forgetting the ſighs and groans, whileſt under the Rod of the *Oppreſſor*, they have been impleaded as guilty of the peoples calamity, who were *Gods* chief *Inſtruments* of their Ranſome, and deſire not more their own, than the peoples undiſturbed joy; which that they have not, is their own folly. They will without judgment pry into the *Royal Counſels*, and while they are only diſ-

fident of the intentions, do openly calumniate the actions of their compaſſionate and tender *Father*, with his great and wiſe *Miniſters of State*. Peace and reſt diſcompoſeth them, and they are never more querulous, than when they have leaſt cauſe: Contradicting all reaſon, and deſirous to deſtroy their preſent tranquility, the *Oliverian* days are recalled, and they had rather make *brick with ſtubble*, than live merrily at their own pleaſure without fear, and plentifully, as well as eaſily, by a continuance of fructifying gratitude. Thus was *Peace* diſeſteemed, although no worldly bleſſing more deſirable; whoſe glory and beauty are the more raviſhing, becauſe ſhe is ſo like and near of Kin to that gladding *Union*, which for ever maketh happy the Royal Subjects of the *King of Kings*. Nevertheleſs, her Graces and Endowments prevail not with the greater number of men, for either welcome, or reſpect. And what between her Relation to Heaven, and the publick ſcorns whereby ſhe ſuffereth, ſhe is rather deſired by good men, than known to many. Where ſhe ſometimes ſheweth her fair countenance, ſhe is ſo abſolutely perſecuted with the foul provocations

tions of wicked men, that ſhe ſoon beginneth to mourn; and covering thoſe radiant looks with a ſable vail, to withdraw her ſelf from humane habitations. Although ſhe be a rare Gueſt, and come but ſeldom, ſhe is aſſured of injuries. She ſeeketh to make glad all among whom ſhe is; and whether to her true or adopted Children no Mother equalleth her Benedictions, ſhe ſurpaſſeth them all in Munificence: Her kindneſs is incomparable, and thoſe who receive her, ſhe gladly enricheth: Yet they, to whom ſhe hath been moſt liberal, are uſually the firſt who repay her favours with indignities. For whereas the mercies of Peace require a ſanctified life, and the encreaſe of devout thankfulneſs, there is nothing more common than to make uſe of the bleſſings of Peace, in ſuch a manner as ſhall ſooneſt cauſe her departure and baniſhment. Our *Land* had not long known what it was to be at reſt, e're the wanton Inhabitants, by undue and irreligious murmurings, ſought to caſt out the *Mother*, and the true *Children*; *Peace*, and ſuch as were conſtantly hers, whoſe daily practiſe it was to praiſe *God* for her preſence, and humbly entreat him for her ſtay among us. The diſreſpect of the benefit maketh *God* again

remove it. Forreign Enemies take occaſion to diſcover their enmity, and make a breach with us, hoping to make a proſperous War by our diviſions at home. Our own inconſtancy then fought againſt us, and our folly armed thoſe who ſought our ruine. But *Gods* mercies were not anſwerable to the multitudes vanity. Although the unquietneſs of our raving minds pleaded againſt us, he had pity upon us; and not ſuffering our Foes to rejoyce over us, hath remitted that graceful and amiable *Preſervatrix* of the *Kingdomes* Honour and Fortunes, whereby we with it may alway flouriſh; and may men of all eſtates labour her preſervation, wherein all mens good conſiſteth. Nothing but ingratitude can make us vile, with which a *Nation* abounding, falleth into the loweſt degree of contempt, and is buried in ſcorn and infamy.

THE diſreſpective murmurings of the preſent times begin to affright ſuch as are in love with *Peace*, and cannot contentedly brook a ſeparation from her. We hear language contrary to what we pray for, and *God* expecteth, as if a ſurfeit of happineſs, upon ſo ſhort an enjoyment, had made the Speakers beſch out theſe unwholeſome Airs. But ſurely they, who would amend

mend their condition by thus loathing the Preſent, do mar thoſe undeſerved bleſſings wherewith ſacred Bounty hath ſtored them. They, who have been alway wont to vex at their preſent eſtate, muſt have a great change of diſpoſition to bring them to felicity. Continual complaints make nothing better. The unrulineſs of a people is its own Scourge. And as diſquieted minds are wont to be followed with outward troubles, ſo are there none more miſerable then they, who know not when to rejoyce, who, when a juſt cauſe exciteth them to it, cannot diſcern it. The trouble of their inconſtancy and ignorant contempt of what is good and deſirable maketh them wretched, even when nothing is wanting to the compleating their happineſs. But the evils, which diſcompoſe proſperity, making good bad, do ſtill go on to make bad worſe, that ſuch as reproach mercie may deſervedly never be exempt from the croſſes of either their own opinion or fortune. If ſo be nevertheleſs the bleſſings are not ſo abſolutely full of what I judge neceſſary for the work of my joy, before I find fault I muſt conſider whether I judge aright, or whether that which is wanting to my joy, be not more abundantly ſup-

plied by a greater good to others, or elſe, if I ſhould undervalue the preſent bleſſing, whether I am ſure of a better, and by repining to amend not impair my preſent condition and fortune. No man is the more happy in being ſelf-willed, envious or raſh. Moſt men, who ſhew themſelves publickly vexed at the miſcarriages of the times, are either envious, or ambitious, or blind followers of ſuch dark-ſighted guides. They are either diſquieted with their own fooliſh hopes and feares, or other mens troubleſome counſels, and not judgeing a right whether they have a cauſe to be troubled, madly act to the overthrow of peace, whereby they afflict all, and better not, but rather involve themſelves in the greateſt calamities. For ſurely no benefit can a crew to the unconſtant and wavering man, who would be happy but hateth the meanes. Except we be at unity among our ſelves, we cannot be proſperous. This Unity is *Ointment* which *covering the Head and running down to the skirts* maketh the *Prince* glorious and the *Subject* happy; for where it is *there the Lord hath commanded the bleſſing*. It is an Oracle from *the moſt Holy One, In returning and reſt ſhall ye be ſaved, in quietneſs and confidence ſhall be*

Iſa. 30. 15.

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your ſtrength. Let him, who deſireth felicity not wander in ſearch after it, but, abiding at home by a diligent obedience and holy confidence in *God*, force it to be his inmate and companion. Variety of perplexing thoughts and contrary motions never finde it. He, who ſeeketh it every where, ſhall find it no where; for indeed a reſtleſs life hath no agreement with it. Although it wholly ſpend it ſelf in purſuing it, yet it continually affrighteth that fortune, which it ſo laborioufly courteth. When the froward man is neereſt to it, he is furtheſt from enjoyment of it, becauſe happineſs is onely the humble, the peaceable, and (to ſay all) the obedient mans portion. It is true that the diſobedient turbulent man may ſeem to enjoy it. And if you ask the ignorant and deluded multitude, they ſhall aſſure you, that although it be ill procured, the happineſs of many ſuch is not to be diſputed. But thou whoſoever, that boaſteſt of thy ſelf according to their meaſures or noiſe, art but an equivocating fool, and moſt indulgent to thine own adverſity. Let me not learn thy condition from other mens opinion, but thine own knowledge. I am moſt certain that thou leaſt art what thou

lement; for felicity and turbulency alway dwell apart. When therefore thou forſakeſt thy preſent reſtleſs humors and betakeſt thy ſelf to quietneſs and the beforementioned confidence, I ſhall be able to ſay to thee as *Seneca* to his *Lucilius*, Epiſt. 2. *Bonam ſpem de te concipio, non mutationibus inquietaris*, &c. But yet it is very ſeldome that diſobedience is ſo fortunate as to purchaſe an eſteem of happineſs. True happineſs it never hath, rarely ſo much as a ſuppoſed one. It runneth into diſtreſs continually, and hath no motion but downward. It is in the condition of many languiſhing perſons, who think by raiſing themſelves out of their ſick bed the ſooner to recover ſtrength, but indeed caſt themſelves down paſt hopes of recovery. Such is the unquiet ſubject; he is pained at the heart and caſt down by the multitude of his vain imaginations; theſe having caſt him down urge the raiſing himſelf up and providing better for the future. But what he ſurmiſeth will be for his advancement and confirmation faileth not of proving his deſtruction. Now where there is in a Commonwealth ſomewhat out of that excellent order, which good men deſire to be diligently and always

ways kept, diſorderly motion doth much hurt in introdueing confuſion to cure a ſmall overſight The hunting after and uſing variety of medicines doth commonly more diſtemper the body than the diſeaſe it ſelf. When it happeneth that good order is in ſome things wanting, we can find no certain remedy obvious but patience. How much more then doth it not concern us to run after deſperate remedies for the curing diſtempers, which are only imaginary? If ſuſpitions upon probable grounds ſhould preſent themſelves, they are to be rejected; neither may we, if truth ſhould manifeſt a miſcarriage, contend for a removal otherwiſe then by prayer and ſubmiſſive holineſs. But I may ſay that obſerving the complaints of late days concerning certain publick Adminiſtrations in the Kingdome, that fear and opinion are our greateſt miſcheifes. The times of darkneſs have had ſo long and potent dominion over ſome, that although it be now clear day, they cannot ſee the right path, but run out of the way and ſtumble at every thing. But happineſs offereth it ſelf to ſuch as will embrace it. If religious whiſperings are frequent and active for the begetting jealouſies and fears, a ſober and re-

religious man troubleth not his thoughts with the conſideration of other mens duties, but laboureth not to be found forgetful of his own. And alway doth ſuch a man diſcover the moſt aſſured way to a bleſſed and happy eſtate by obedience for conſcience ſake. He remembreth *Solomons* aſſeveration and delighteth in the hope it giveth; *In the way of righteouſneſs* (ſaith he) *is life, and in the path way thereof there is no death.* Into that way then will he direct his foot ſteps, where he is ſure the *Viper* lurketh not to bite his *heel*, nor is the *net* privily ſpread to take his inoffenſive *foot*, neither can *misfortunes* lie neer in ambuſh to ſurprize his ſecure *ſoul*. Herein if we would all walk, we ſhould preſently obtain what with fruitleſs labours we are long ſeeking and wonder that we find not. Saint *James* his reaſon, to ſuch as did ask yet did not receive, is mine to thoſe, who ſeek felicity with great earneſtneſs, yet could never come within view of it, *Ye have not becauſe ye ask* and ſeek *amiſs*. Endeavours directing us the right and proper way come to a bleſſed end. I know not, neither can I ever be perſwaded that ſubPro. 12 28.

Ch. 4 3.

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jects can have any other rule leading them to proſperity but religious obedience. That it is the onely way to eternal Felicity is agreed upon and acknowledged by them, who act the contrary. And I muſt needs follow them ſo cloſe as to affirm, that then by conſequence it is that onely which can conduce to the preſent well being of a *Nation*. For as no good can come elſewhere then from *God*, ſo no bleſſing can deſcend upon thoſe actions which have not his warrant. *Obedience* hath too motives urging us to its practiſe; the firſt, that it is a moſt plain and eaſie walk; the ſecond, that it hath moſt large promiſes and the beſt aſſurances, the very knowledge whereof doth (doubtleſs) make it more eaſie. It *is the firſt*, nay the only *Commandement with promiſe*, which we find in the *Decalogue*, and is in none obſerved by *God* without very high eſteem and acceptance. And conſider with common reaſon, that as nothing can be eaſier then humility and ſubmiſſion, ſo nothing ſooner prevaileth for ſatisfaction in what it ſueth for. The moſt *haughty ſpirits* and *furious Tyrants* have been wont.

— *Cinere exceptos ſuper alta locare.*

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And as for the mild man, who ſweetneth all his actions with clemency, nothing can be more offenſive to his compaſſionate nature then to ſee humility paſs along irreverenced, much more to ſee it ſcorned and injured. But neither is this all; for it being that virtue, wherewith he is chiefly converſant, he will undoubtedly ſoon receive into his boſome ſuch as a conſtant exerciſe in the ſame virtue hath commended to him. Likewiſe if affections plead a reward (and that no mean one) to be their due, and he cannot ſuffer them by neglect to be diſcouraged. It muſt then be a vanity and folly to travel far about after an uncertainty, and ſlight an undoubted good within reach, which without care or fear is to be poſſeſſed. Such are the rewards of *Religious Loyalty*; it with great facility thriveth and proſpereth, and being exempt from fear doth eaſily keep its well gotten ſtore. Honor and Riches are inſenſibly multiplied upon a *Nation*, that ſeeketh its glory by a dutiful ſubmiſſion to its *Lawful Prince*. While it looketh upon *Union* as the beſt accommodation and choiſeſt treaſure, the Heavens and Earth conſpire to make it plentiful and abounding in all manner of Riches. The neighbouring

ing *Nations* with admiration gaze upon her ornaments and flouriſhing ſpring, and at once envy and wiſh for her unſpeakable fruitious and delights. When our whole care (next to *God*) is, that our *King* be as much as poſſibly we can without care, we make him the *Arbitrator* of other *Princes* fortunes, and ſet him as upon the top of the grand *Orb* to diſpoſe unto them their potions of either proſperity or adverſity. His ſmiles will (as it were) enliven them, and his frowns peirce their hearts with diſmaying terrors. *Subjects* are never ſtrong but in their *Kings* ſtrength; and the *Kings* great ſtrength is the *Subjects* Love. Joyn we prayers and hands and our utmoſt labors to fortifie him, and what we do of this nature for him, redoundeth to our own advantage. It was rightly obſerved by that wiſe *Senator*, that *Armarium Regis fortuna cunctorum eſt, & merito refugium omnium dicitur, ubi univerſorum ſecuritas invenitur.* The mad counſels the Kingdome hath frequently given was to depreſs *Royalty* for the publick good. But (to ſay nothing of preſent inconveniences, which we hope a timely care will remove) look we back upon our late times, looking fur-

Caſſiodil. 12. ep. 21

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ther back into the Annals and Records of paſt times, and after juſt peruſal and due examination tell me whoſo can, whether ever was known a great calamity lighting upon the *King*, and the Kingdome not forced to partake of the miſery. And how can it be otherwiſe? When the foundation ſhaketh, how can the ſuperſtructure abide ſtable? No man can truely Love and ſeek his own welfare, but he muſt deſire and to the utmoſt labour the *Kings* proſperity, which is the foundation of the *Kingdomes* tranquillity. *Royalty* hath *God's* favour given unto the land, through which for many generations it glorioully flouriſhed. And although in ſome *Kings* raigns the ſplendor of the *Engliſh* glory appeared leſs bright then at other times, yet was it never extinguiſhed till *Kingly power* ſeemed offenſive and *Majeſty* dethroned. Never was this Realm ſo truely acquainted with miſery, when wantonneſs made it ſo exceedingly diſobedient as to ſpurn at and diſown that moſt excellent *Regiment*, through which *God* had ſo long conveighed his bleſſings, and without which it muſt never have hoped to be fortunate or find a return out of *Egypt*. Bleſſings never multiply where diſobedience aboundeth. Diſorderly *Subjects*

jects, when they have injured their *Head* muſt at length ſubmit to his goverment for their own good, for as much as without it diſſolution onely raigneth attended by diſtraction and confuſion.

——*Non aliter durare queant.*
Niſi converſo rurſus amore
Refluant cauſæ, quæ dedit eſſe.
Boet. de Conſol. l. 4.

Then onely are theſe calamities removed when the *Crown* dignifieth him, whoſe Lawful inheritance it is; and the beholding it there placed where it ought, ſtriketh into a juſt and awful reverence the Loving and rejoycing *Subjects*. Then when *Union* joyneth with an inſeperable bond *the Members to the Head*, when *Love* that an equal power over the affections of *Prince* and *People*, we ſeem no more inhabitants of an *earthly Kingdome*, but as if hath up into the poſſeſſion of *Heaven*. I may very well ſay ſo; for ſo vaſt is the difference between the condition of men, who living under the ſame climate have their affections oppoſite as *Pole* to *Pole*, and thoſe, who being thought diverſe perſons yet ſeem in many bodies to have but

but one heart and Soul, that the ſame place is by ſacred love converted into a *Paradiſe*, which by unnatural and contemptuous hatred is rendred a moſt vexatious *Purgatory*. In which reſpect men, who have ſigned up their hearts to *God*, that they might be the more aſſuredly and plentifully ſtored with Love, have either Heaven deſcending unto them, or are themſelves tranſlated and made partakers of ſupernatural joyes.

NOW in that many men think to prevent great dangers by active diſloyalty they too too manifeſtly lay open their ignorance. What they judge the prevention is the begetting of dangers. *The wiſe Man* Prov. 14. 14. ſaith that *A good Man ſhall be ſatisfied from himſelf*; whereby we are to underſtand that his works ſhall be proſperous. But he ſaith in the foregoing words that *the back-ſlider in heart ſhall be filled with his own wayes*; whereby he ſheweth that they, who fall off from the obſervation of the *Commandement* (upon the obſervance whereof the promiſe of bleſſedneſs was given) fortune and ſucceſs ſhall in like manner deſert them. Generous principles have an anſwerable iſſue; but the contrary is moſt true of evil deeds, which

which are alway pursued with evil. *Solomon* sheweth upon what hopes *obedience* and *disobedience* have their dependance; *The path of the Just* (saith he) *is as the shining light which shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.* Prov. 4. 18, 19. *Obedience* groweth continually more and more happy, and its tapor burneth alway more and more clearly, until in heaven it be extinguished by that most glorious *splendor*, which giveth and comprehendeth all light. But the disloyal and seditious walk in obscurity and through mists, *stumbling blocks and rocks of offence* surround them, traps and snares every where lie prepared for them, they pass their time in invincible troubles, and suddenly fall into the pit of destruction. Let unquiet Spirits seek to remove their conceited troubles and prevent those mischiefs, which their wild fancy presenteth unto them; yet while they labor to remove imaginary evils they are circumvented with real ones. Their toyl also is very ridiculous, if more probably successful, seeing easier means prevail for the greatest goods. And whereas (rather then not humor their rebellious inclinations) unsetled minds have for justification recourse to the pretended dread of some imminent calamity, if timely care be not used religion & daily experience

teach us that ſin averteth no judgement, which is hovering over a *Nation*. But rather ſins (eſpecially of rebellion) haſten that revenge, which *God* taketh of ſuch as ſlight his admonitory threatnings. Where we all men, who did fear ſin more then ſorrow, ſufferings for ſin would not ſo often excite our griefes, and make our eyes ſo plentiful in ſhowers. Certainly as ſeditious commotions contract many future plagues, ſo do they never bring any preſent benefit; empty hopes are the recompence of a tedious travel.

LET us at the laſt rather then never begin to conſult what courſe of life *God* hath appointed as that wherein Subjects may live moſt ſecure. Surely great are the bleſſings, which his care keepeth in ſtore for, and his bounty conferreth upon thoſe, who ſeek to him as their ſole directour. And in the plain way he leadeth them, which alſo proveth the richeſt way. Inſtead of vexatious labours he appointeth them, as the greateſt pacificatory and obligation, the eaſie task of the offering of *Obedience, the beſt of ſacrifices*, which he every where in his *Holy Book* commendeth, and alway even in this life rewardeth. No incenſe aſcending with an odoriferous cloud, no

oblations,

oblations, whose sweet savour and excellency was wont to testifie the offerers generosity and riches, did ever so procure from *the throne of grace* the beatifique smiles of the most bountiful *Majesty*, as the cheap offering of *Obedience*, which commendeth not it self by the vanity of worldly ostentation, but the glory of a great and consecrated heart. They who gave their bodies to be burnt, by the benefit hereof made their sufferings those *harmless* (though *fiery*) *Chariots*, that transported them to joy. This sharpened the faith of *the general assembly of the first born*, enabling them to see their names written in heaven. Holy men, knowing how much this was the ornament and felicity of the *Christian Church*, found *Temples* and *Oratories*, where joynt *prayers* should be *offered up for Kings and such as were in authority, that under them we might be godly and quietly governed.* And the unwearied exercise and profession hereof wrought upon the hearts of the cruellest *Tyrants*, and introduced a festival peace into the world, making some of the most violent gain-sayers submit to men of so exalted spirits, and cherish such as they before persecuted. And certainly *God* spaketh how much he is pleased with it by

the evident returns of acceptance, those frequent collations of temporal honours and riches, wherewith he graceth such as desire to encrease by his Love only. And this purchase of liberty, wealth and greatness is the cheapest, easiest and surest that Heaven and Earth afford. Others cost much labour, and deficiency is at length their accomplishment. Hence therefore is the excellence of *Obedience* commended, that it ascendeth without rub, let, or molestation; it becometh great and glorious without noise, and without either the Authors or any ones injury. It findeth joy at hand, and without the wearying examination of the diversity of opinions and manifold directions, where to seek mans *Summum bonum*, lodgeth it most safety at home. The *Obedient mans* well fortified heart hath joy therein immoveably fixt and and knoweth the worth of its own possession, which by the Love of *God* it hath obtained and confirmed. Now if we distract the mind with the inquiry after such goods as like the *Rain-bow* look afar off rich and promising, our delusions will end in a shower, and our hopes washt away into discontent and sorrow. Ore't our joy, which we foolishly sought, and after much trou-

trouble unluckily obtained, will prove like to a ſmall tree, which we have ſometime ſeen miſerably torn with the weight of its untimely fruit. They who, by civil diſtractions riſe to wealth and power, are ſo perſecuted with innumerable miſcheifs that they have onely this comfort left that they may ſay *their deſired happineſs hath deſtroyed them.* The obtaining ſuch deſires bebarreth them the fruition, they being more happy in hope then poſſeſſion. Riches and honours procured by the vile ſubtilties of a diſobedient induſtry, muſt be conſerved with more baſeneſs then they were acquired, and bring more dangers to the purchaſers then the purchaſe coſt. What between their own fears, the envy and emulation of their followers, and the general hatred (not onely of good, but) all men, it muſt needs be that inſtead of their propoſed exaltation they find themſelves grievouſly depreſſed, and that *the pit hath opened her mouth and ſwallowed them up.* But while the aſcending *Furies*, or rather the deſcending *vengeance* taketh this prepoſſeſſion of them, *Obedient men* are in a *Pavilion* ſecurely reſting, and wrapt up in *the ſweet folds of the celeſtial mercies.* And this their feli-

city is not a matter of *chance* or the diſpoſal of the propitious *Stars* concurring at their birth, as it were in conſultation, how to make them the *Sons of Fortune*; but it is the work of true *Wiſdome* making all thoſe happy, who aſk counſel at her *Oracle*, and make it their conſtant delight to be converſant in her ſacred *Schools*. There they are inſtructed in thoſe unerring rules, by which they arrive at undoubted proſperity. And among many moſt profitable rudiments, with which they are furniſhed as neceſſary for their ſafe conduct thither, theſe are ſome of the chief; That (ſeeing *without holineſs no man can ſee God*, (and therefore never be happy) which holineſs muſt not be falacious, becauſe ſuch will not paſs the examination of his dijudicative eye) it is a meer abjection of themſelves and hopes to attempt the raiſing themſelves high upon foundations of hypocriſie; That it is far better to live in eſteem by giving due honor to thoſe, whom *God* hath ſet over them, than to become infamous by ſeeking to inveſt themſelves with thoſe *Robes*, which adorning the *Superior* render the *inferior* the ridiculous object of contempt; That to aſſiſt the diſtreſſed

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and comfort them by timely ſupports is proper to a brave and noble *Spirit*, but to diſtreſs ſuch, whoſe welfare ſtanding in oppoſition to the accompliſhment of their exorbitant luſts, is degenerous and bruitiſh; That the approbation of *the Supream Judge*, and the real commendations of innocency among *men* (although the bleſſed *Authors* ſit low) hath an excellency tranſcending the feigned title of the either deceived or unwilling multitude; That by the benefit of an unſpotted mind not to ſhun the examinations or fear the countenance of the inquiſitive *Judge* bring them home a plentiful harveſt of joy, when onely horrors and confuſion multiply within thoſe breaſts, whoſe diſloyal practiſes have rendred the faithful and wiſe *Judge* their juſtly provoked enemy; that to live frugally upon their own (that is bountifully without riot) and to purchaſe bleſſings upon it by the prayers of needy ſouls thereby refreſhed and made glad, hath a more plauſible triumph then to ſit on high in poſſeſſion of other men dignities and eſtates, which alway bear to the wretched invaders the briars and thorns of misfortunes by reaſon of the complaints and curſes of the oppreſſed,

and are made barren by being watered with the brinish tears of the injured mourners; That to sail quietly and keep a safe course under that *judicious Master*, whom *God* hath set over them hath benefit and content, whereas nothing but inevitable destruction attendeth those desperate Lovers of mischief, who labor contrary to the *Master's* guidance to drive the bottom they sail in upon rocks and shelves thereby to discredit and ruine him, who sitteth at helm; Or else (and indeed that more properly) they esteem their fare and prosperity to be good and large enough, nay mightily to abound while they sit at home in the most secure *harbor of Obedience*, from whence they daily see the wracks of such as lanch out into the troublesome waters of *Disloyalty*. And were there no more, yet to see such mens misfortunes, while themselves live in ease and safety, must needs give a vast increase to the pleasure of their mind. But how much more assuredly when they know that *Christ* their prime pattern beholdeth them with exceeding delight, preparing for them an additional, a superaboundant joy? He doth indeed from his *Throne* behold them, intending no less then

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the deifying those, who for his sake do carefully obey his glorious (though mortal) *God's* *This honor have all his Saints.* He more then great *Xerxes* at the *Salaminian* battle useth all diligence that every act of *Christian Obedience*, either defending *the Royal Prerogative*, or stoutly resisting the seducing temptations of its *Opposers*, be richly rewarded, and both inviteth and helpeth us to a lawrel. Thus with greater ease may we be happy then miserable, and at cheaper rates gain not onely earthly but supernatural treasures then many procure to themselves present and eternal confusion. Without overturning *Order*, diverting the course of *Nature*, searching the abysses of the earth, and ripping up its bowels, overthrowing *walls and bulwarks*, or defacing the glory of flourishing *Cities* and *Kingdoms*, thou, O *Christian Subject*, mayest find and embrace happiness. *Fear God, and Honor the King, thy work is done.* This is the inchoation, and will be the undoubted consummation of Felicity. *Amen.*

O Thou ever bleſſed Fountain of Goodneſs, give us moderation and thankfulneſs, that we neither abuſe nor ſlight thy favours, but cheifly delight in thee, who giveſt us all things richly to enjoy.

Let proſperity make us joyous, not mad and ſinful; for ſo ſhould we deſtroy our happineſs by forſaking thee the Author.

Great benefits haſt thou conferred upon us by the renewed and ſingular bleſſings of peace; O let not unconſtancy with calumnies and injurious complaints break down this pillar of our welfare, but make us with an holy thankfulneſs evermore to preſerve it entire.

Grant that we may alway be ſtanding upon our watch hearkening what thou, O Lord of life, doſt command, and eſpecially obſerving thoſe thy ſacred injunctions of giving honor where honor is due, and following peace with all men.

They, who otherwiſe ſeek proſperity, do but trouble themſelves, for this is the way of life; hold thou our goings in this way, and keep us that our footſtept ſlip not, that there be no falling into decay by our treading aſide this path.

Help

Help us with true meekneſs to receive thy word, and with perfect humility to obey thy commands, leſt evil get dominion over us and the great tranſgreſſions ſurprize us.

Then when our ear is ready to hear, and our will to obey, glory ſhall dwell in our land, the earth ſhall yeild her encreaſe, and thou, O God, ſhalt give us thy bleſſings.

Great peace have they, who Love thy Law, and nothing ſhall offend them; let the ſpirit of Love repleniſh us with holy deſires, that offences may ceaſe, and thy true religion flouriſh.

Happy are they, whom thou cauſeſt to approach unto thee, whom Love and Obedience have made one with thee; they ſhall alway be praiſing thee with joyful lips.

Thou ſhalt keep them ſafely from the foot of pride, and in a pavilion from the ſtrife of tongues, thou ſhalt make them great through thy favour, and after a large portion of Joy in this life ſhalt give them Joys, that paſs mans underſtanding.

Thou from thy Throne beholding and encouraging their labours of Love, for thy Names ſake, ſhalt abundantly recompence them in this life, and wilt alſo continue thy Loving kindneſs towards them and bring them to life eternal.

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And, most gracious God, we desiring the joys incommunicable to flesh and blood, cannot be satisfied with these earthly blessings, though large and manifold. The enjoyment of thy fulness onely can put an end to our impetuous longings.

Therefore make haste, O Beloved, O come, Lord Jesus, come quickly, Amen.

Our Father which art in Heaven, &c.

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